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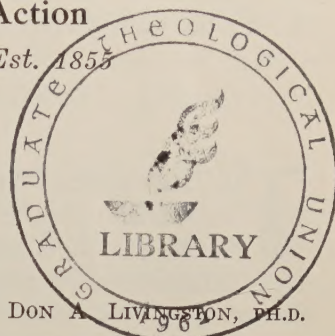
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Existentialist Patterns in America

I. PHILOSOPHICAL AND PSYCHOLOGICAL ORIGINS

Edward James Schuster, Ph.D.—Dubuque, Iowa

THE IDEOLOGICAL POTPOURRI known as existentialism is no mere psychic or metaphysical aberration. In a sense, to be sure, it represents adaptations of philosophical problems and concepts. More immediately, it originates in profound tensions between the individual and his environment, or more especially, within the individual himself. Ultimately it is traceable to the final alternatives of life or death, survival or annihilation.

In its several forms, but especially in its origins, existentialism is a key to some of the deepest problems of our times. Individual maladjustments, deep-seated conflicts, failure and frustration, find expression in this bizarre philosophical formula. Especially, too, it is associated with the insidious cowardice of our age: flight from reality. On all fronts we encounter social and cultural expressions of this movement. Less obviously but no less surely it is evident in every-day behavior patterns as well as in economic phenomena. When thinkers attempted to reconcile apparently antagonistic notions such as inner and outer worlds, the emotional approach (will, dynamic motivation, usually subjective) versus an intellectual outlook based on reason (objectivity), they impinged on more profound questions. These, in turn, involved elusive sources of human thought and action.

In its total impact, existentialism is concerned with those ageless inner problems which psychology, philosophy, and religion seek to elucidate. What are the sources and origins of existentialism? What are its symptoms, what is the trajectory of its capricious course? Here one distinguishes two approaches. The first is a factual interpretation of origins, founded upon careful investigation of psychological, metaphysical, and theological antecedents. These roots have been competently studied, and will here be traced summarily. Immediately another question arises: what are the results of existentialism, its impact on our times? This latter phase has been less fully explored, perhaps because of its nebulous character.

In the United States today the nexus of individuals known as "society" suffers from a certain spiritual or moral malaise which is reflected in the existentialist attitude. Ethical imbalance, inordinate affections and fears, pride, violence, hate, despair are associated rather intimately with this philosophy. Few aspects of life are exempt from its influence or symptoms. Nor is this surprising in view of its intimately personal origin and psychic involvements.

A Philosophy of Subjectivity

Because of its elusive character, existentialism has been variously defined. Thus it may be stated that "the existentialist movement in general... is a philosophy of subjectivity, or selfhood, whose fundamental doctrine proclaims man's freedom in the accomplishment of his destiny, and whose principal method is consequently that of description or phenomenology."¹

With respect to Kierkegaard and other non-atheist protagonists it is significant that "the existentialists keep the question of God and man at the center of the discussion."² The conjunction of man and the world leads to the existentialist dialectic; hence it is said that another problem is the relation of individual existents to universal, a priori categories. (Collins, *op.cit.*, 202, 208) Reacting to philosophical idealism, this movement emphasizes vital, emotional, subjective existence, in contrast to rational, intellectual, socially or environmentally adapted, or objective modes of thought and being. As corollaries there occur typically individualistic attitudes: rejection of intellectual systems with their inherent discipline (this includes rejection of both classical and rational systems); challenges to authority; exaggerated emotionalism; aggravated subjectivity; break with reality. This latter in many instances appears as both cause and consequence.

From the philosophical standpoint, existentialism implies violent reaction from systematic or

¹) "What is Existentialism?", by Roger Troisfontaines, *Thought*, p. 516 (Winter, 1957-58).

²) *The Existentialists*, James Collins, 24 (Chicago: Regnery, 1952).

traditional schools associated with "idealism." Paradoxically it may manifest esoteric preoccupations or uncontrolled flights of the imagination which transcend the visible world, create new universes. But it is more than rejection of conventional metaphysical patterns, for the existentialists feel compelled, in many instances, to recognize problems or procedures which fall within the usual purview of ontology, epistemology, ethics, and logic. But they reinterpret such questions and methods in such manner as to provide bases for their own system. (Cf. Collins, *op.cit.*, 8-12; 18-23, Nietzsche; 27-31, Husserl) With respect to the generally accepted norms of philosophy, Men, "Existentialist philosophizing is akin to Nietzsche's transvaluation of all values." (Collins, *op.cit.*, 195-196)

As a consequence, an omnipresent subjectivity appears inseparable from existentialist philosophy. For Kierkegaard, Nietzsche, for Sartre, Camus, and others, the subjective attitude is determining.³ This is reflected, too, in such prominent literary existentialists as Unamuno and Pirandello. It is evident that both implicitly and explicitly this attitude is in direct conflict with more generally accepted philosophical orientation and procedures. For "Aquinas regards metaphysical thinking not as a withdrawal from the reality of concrete existence but as a means of grasping that reality in an intelligible way." (Collins, *op.cit.*, 200)

Subjectivity and Reality

In modern terms, blending philosophy with psychology, Bergson seeks an accommodation of the two "realities", of inner and outer worlds in his discussion of "aspiration" versus "pressure."⁴

Such inadequate definitions are partly clarified by considering other characteristics of the movement. Among multiple versions of existentialism, divergence from reality and subjectivism are complementary constants. Other traits, notably dread, fear, pessimism, "consistent" non-conformity, suggest psychological rather than strictly philosophical inspiration. Yet from both standpoints—metaphysical as well as psychological, the existentialist outlook remains essentially anthropocentric; and for this reason too it pos-

sesses no coherent, systematic body of doctrine. Instead it insists that philosophy must be personal, immediately relevant. It asserts that "man lays hold on truth, not by reasoning or abstract intellection, but by moral behavior; life itself is a series of actions or decisions." (Ambrose McNicholl, O.P.)

In a sense here is quite evidently a modern version of very ancient attitudes. Oriental philosophies, particularly those of India, as well as Neo-Platonism, sought to express this highly individualistic approach, so that controversies concerning the priority of intellect or will may be traced to pre-Socratic times. Yet as each succeeding generation recapitulates the human adventure,—its progress or atavism,—so existentialism redefines the role of intellect versus will in terms of the individual's relations to circumambient reality. But while traditional philosophy, though variously modulated, usually employs the teleological and objective approach, existentialism is self-propelled, with its own built-in steering apparatus. Whether it has or can find a predetermined goal seems less relevant to its protagonists.

Spain's most eminent modern philosopher distinguishes the valid role of reason in this connection. "All definitions of reason which made its essential quality consist in certain special methods of employing the intellect, besides being narrow, have emasculated reason, mutilating or blunting its decisive scope. For me reason in the true and exact sense, means every mental act which puts us into contact with reality, by means of which we touch the transcendent. The rest is only . . . theoretical intellection; it is a mere domestic pastime, without tangible results, an activity which first entertains a man, then corrupts him, finally causing him to despair and to despise himself. . . . Man stands in need of a new revolution. Because he is lost within an arbitrary yet unrestricted realm of esoteric doctrine when he is unable to compare and discipline it in the clash with something which is known for its authentic and inexorable reality. This is man's only true teacher and ruler. . . . When man remains alone, or thinks he is alone, without any other reality apart from his own ideas which may sharply limit him, then he loses the sensation of his own reality, becomes in his own eyes an imaginary entity,—spectral, phantasmagoric. Only under the pressure, the formidable pressure of some transcendent reality does our individual self

³ *Introduction to Existentialism*, Marjorie Greene, 1-22, 39, 47, 73 (Chicago: University of Chicago Press, "Phoenix", 1959).

⁴ *The Two Sources of Morality and Religion*, Henri Bergson, 18-19, 50-52, 100, transl. Audra & Mereton, (New York: Doubleday, 1954).

become compact, solid; only then is there produced within us a discrimination between what we really are, and what we merely imagine that we are."⁵

Psychic Conflicts

Quite evidently, then, psychology is also involved in the origins of contemporary existentialism. Responding to the progressive complexity of an expanding civilization, conditioned by scientific and technological innovations, men face a vastly accelerated tempo of existence. Nor is it surprising that greater intricacy of environment has aggravated innate problems and conflicts. Basic hungers, drives, and urges are exacerbated, as man's physical milieu is modified by changing conditions. Among the influences which have made reality less tolerable are expansions of population, urbanization, industrialization, reduction or elimination of privacy, a plethora of "leisure" time conducive to demoralizing idleness, the gradual elimination of true privacy, disappearance of opportunities for psychic relaxation and recuperation in the tranquility of individual solitude. Nor are the symptoms merely external.

An increasing incidence of psychic disorders is characteristic of the mid-twentieth century in the United States. These may appear as neuroses, psychoses, introversion, hallucination, extreme inferiority complex, identification, projection, compensation, sublimation. In a sense one might draw upon a whole arsenal of technical terms, all of them finding some counterpart in our distracted times. Extreme consequences may result, in the form of complete illusion, dissociation from reality; but partial divergences are more frequently encountered. Perhaps more significantly, schizophrenia, psychic dualism, bears a sinister relationship to existentialism.

Recent studies have thrown much light on the manner in which psychic conflicts, with divergence from reality, may develop. Specifically they fall into two broad classifications: the individual against his environment, and conflicts within the individual himself. While there is nothing especially novel about such conflicts, their frequency and intensity appear to have been increased by the nature and tempo of the new environmental conditioning.

An Environment of Frustration

Merely to visualize the occasions of conflict between the individual and his environment suggests the magnitude and intensity of these antagonisms. Increasing numbers of people occupying the same land area further aggravate the problems. Economic competition at every level has led to increased productivity as well as higher wages, more extensive consumption, as economists have noted. But at the same time this improvement in productivity has raised other problems, not merely of surpluses, and their distribution, but of individual reaction to abundance. For along with a plethora of *things* there have appeared not only more intense manifestations of individual covetousness, but also more widespread discontent and dissatisfaction. Rivalry at individual, group and national levels, in turn, build up desires which cannot all be satisfied simultaneously. Similarly, in social spheres competition breeds envy; and the very traits which can act as stimuli to productive, creative activity may undermine the lives of individuals or nations. Added to these are political restrictions, discriminations based on economic, social, racial, or religious differences—all of which provide further occasions of strife.

More intimately, the disparity between individual aspirations and accomplishments, between what is desired and what is obtainable, explains many of the behavioral difficulties in every age. Especially today, because of material progress, the multiplication of entities, individuals face the need to make adjustments and accommodations which many of them are incapable of making. This inability is even more apparent in other areas of the world where want and failure are the rule rather than the exception.

Extensive regions still languish under the ancient scourges of hunger, disease, exhaustion and despotism. In all these situations, besides the overt evil, smouldering conflicts within the individual are a continuing menace. It would be impossible to compile statistics as to latent or overt psychic maladjustments in such extensive areas of the world. But their impact on events, both individual and national, may not be discounted. They help to explain, not only a Khrushchev or Chou en Lai, a Castro or a Nasser, but myriad individual difficulties. In view of this fact, the individual's conflicts cannot be separated from environmental defects or deficiencies.

(To be continued)

⁵) *Historia como sistema*, José Ortega y Gasset, 3rd ed., 60-63, translated by author. (Madrid: Revista de Occidente, 1958)

David Goldstein: Campaigner For Christ

CONVERT FROM JUDAISM AND ZEALOUS CATHOLIC LAY APOLOGIST

Liam Brophy, Ph.D.—Dublin, Ireland

NO MODERN LAY APOLOGIST has higher claim on the admiration and respect of readers of *Social Justice Review* than David Goldstein. His name was symbolic of the man. He had a heart of gold, tested and tried in the fiercest furnace of opposing hatreds, and a character of rock-like endurance.

The Golden Stone and the Rock

He was an apologist of immense worth since, as a former Jew and Socialist, he understood the difficulties of those whom he sought to bring into the True Church after him. With his thorough knowledge of Jewish and Socialist history and philosophy he was able to reason and argue with them with absolute confidence. It was in that difficult period when he had just entered the Catholic Church, distrusted and hated by most of his former friends and still feeling strange in his new spiritual home that Dr. F. P. Kenkel, of beloved memory, set his feet on the path, a very long path, as it proved to be, of his real vocation.

Here is Mr. Goldstein's description in his autobiography of his felicitous association with Mr. Kenkel: "I had given my heart to Christ; I had been made one in Christ; all doubts in matters of faith and morals were at an end. Just one thing more was desired—the strength of character and grace to pray and work, each and every day, for the perfection of myself and to bring others into the Bark of Peter. All this I hoped to offer to my Lord and Saviour Jesus Christ in appreciation of the marvellous gift of Christian faith. A call came from the Central Bureau of the Catholic Verein, in St. Louis, Mo., to take up work nationally in defense of the Church against the Socialist propaganda which was making headway among Catholic working men. This call came through Mr. F. P. Kenkel, K.S.G., the Director of the German-Catholic federation, who is the leading sociologist among the Catholic laity of America. This invitation was an answer to six years of prayer for the opportunity to use my propaganda talents for the cause that

was dear to my heart. So, despite there being no guarantee of a livelihood, I left my work at the bench and assumed the honor of being the first Catholic layman to devote full time to defending the Church against the Socialist assault. The Central Bureau of the Central Verein arranged a schedule of twenty meetings in twenty cities. . . ."

The Long Way Home

The spiritual odyssey of David Goldstein is one of the most remarkable, even in an era of remarkable conversions. He was born in London, July 27, 1870, of Dutch Jewish parents. The Goldstein family emigrated to the U.S.A. when he was little over a year old. After a stay in New York they moved on to Boston. From the beginning it was evident that, like most Jewish families, they were very united and devoted in spite of poverty. David obtained the rudiments of his education at Henry Street and Fifth Street public schools in New York City and later at the Hebrew Free School and the Spanish Jewish Synagogue. When he was eleven years old he went to work as a cash boy in Ridley's Store on Grand Street, in a hardware house, and finally in a cigar factory. It was this job that put him in touch with Socialism. He attended the Cigar Makers' Union and gained an inside view of Labor's struggles for social justice.

When the family moved to Boston he joined the Mason's Cigar Factory where he developed that propaganda spirit which was to be of such service to the Catholic Church much later. Writing of that period he declared: "I look back today to the zeal of those ardent propagators of error, with the thought uppermost in my mind of the wonderful power for good such a propaganda spirit would be, if it filled the minds and hearts of the many Catholics I have met who are morally a credit to their Church and their country."

The young Goldstein was inspired with ambition to better the condition of the working classes. From the very first, when he entered the Socialist

Labor Party, he found himself in the midst of conflict. His first fight came at a meeting of the Party's National Board of Appeals, when he defended Mrs. Martha Moore Avery, the first prominent American Socialist, later to become a convert, against her detractors. It was alleged that only a German could properly understand Karl Marx, and thus be a real Socialist. "Besides, she would mention God in her work even though for a time her concept of God was of a pantheistic nature, and the *alten deutschen genossen* were firmly convinced that only an atheist could be a Socialist."

Shaping the Tools

David Goldstein and Mrs. Avery became co-partners in the cause of Socialism, and they shared in common a genuine zeal for the cause of the workers, a burning sincerity and a passion for truth. With these virtues it was inevitable they should find their way from errors to the Truth. Proof of their integrity is to be seen in their insistence that fellow Socialists should study the Bible of Socialism, *Das Kapital*. Then, in 1899, it was the most brandished and least read of books. They started a Socialist study center in the Parker Memorial Building to teach Marxian economics minus Marxian philosophy. It was here, Goldstein wrote, that he obtained his intellectual tools, a grasp of the standards by which to make proper judgments "that shaped my journey from the Socialist soapbox to the perambulating rostrum of the Catholic Campaigners for Christ."

But his intense sincerity and staunch integrity soon made it evident to David Goldstein that Socialism was not what he had believed it to be. Disillusionments crowded upon him as he observed the vast gap between Socialists' theories and practices. The final break came over the scandalous adultery of the Socialist minister-professor, Dr. Herron. Mr. Goldstein and Mrs. Avery realized that it was vain to expect the Socialist movement to rise above its philosophical source, and they left the movement. Together they wrote a book on the Socialist attitude toward marriage and morals, called *Socialism: The Nation of Fatherless Children*.

David Goldstein continued to labor zealously for the success of the Labor Movement, and concentrated his efforts in preventing trade unions from becoming the springboards of Socialism. His election to the American Federation of La-

bor State Convention in Pittsfield, Mass., in 1905, gave him excellent opportunities. When addressing trade union meetings it was his practice to expose the shams of Socialism, explain the benefits of the trade union movement and show that it was not only in line with true Americanism but "in harmony with the teachings of the greatest Christian sociologist of our day and generation: Pope Leo XIII, whose Encyclical, 'The Condition of the Working Classes,' reads like the work of a seer as of a profound student, considering it was issued as far back as 1891." That great encyclical, *Rerum Novarum*, became, as he said, his vade mecum in his long struggle against Socialism both before and after his conversion.

Apathetic Catholics

The indifference of Catholic lay folk did little to help David Goldstein in his efforts to enter the Church. A phrase like this is an everlasting reproach: "I had never heard a single Catholic man or woman during all my life—and I had worked with some of them—ever explain a single teaching of the Catholic Church, aye, even defend her when something of a disparaging nature was said."

Association with Mrs. Avery played a vital part in his journey from Marx to Christ. Both, as we have said, were intensely sincere and consistent. This led them to see through the bluffs of Socialism and reject it. Now they were "wandering between two worlds, one dead, the other powerless to be born." They had to overcome the prejudices which a long tradition of calumny and falsification had thrown around the Church. It may be said that it was the Catholic attitude to the family that was responsible for their conversions. As we know their formal break with Socialism occurred over the Socialist concept of the family. It was the actual atmosphere of a Catholic family that decided Mrs. Avery, who in turn decided David Goldstein. While she was lecturing in Montreal she was entertained by a Catholic family and was profoundly impressed by the daughters' gracious manners. On inquiring how they gained such graciousness she was told it was from their attendance at the convent school. This circumstance started Mrs. Avery on the track that led to her conversion in 1903, three years after her daughter Katherine, later to become Sister Mary Martha, C.N.D.

As a Jew David Goldstein had the great obstacle of his creed to encounter. But he reasoned

ry closely in this way. The Jews were sedulous to preserve their genealogical records of old and to prove that the Messiah was of the House of David. Now all the genealogical records were destroyed by the soldiers of Titus in Jerusalem in the year 70 of the Christian Era, and the Jewish people were dispersed through the earth. This fact forced him to conclude that "Judaism as a religion of God had ceased to function. . . . I was soon blessed with the conviction that the end of the Covenant with an exclusive people was followed by a new covenant, a covenant with all the people of all the world for all time. The evidence to me became conclusive, that a new priesthood, a new sacrifice, in a new Church, had come into being. . . . To me it was a God-made universal Church, divinely commissioned to teach the Messiah Who claimed to be 'the way, the truth and the life.' "

Goldstein's clear and candid mind also saw through the fallacies of Protestantism. "The doctrinally-divided Protestantism of the twentieth century was to me a demonstration of the fact that it is as impossible to have a religious and moral order through individualistic interpretation of the Holy Bible, as it would be to place copies of the Constitution into the hands of our American citizenry as authority to lead and guide them in their civil relationships, according to private interpretation, and expect to have a United States."

The force of Grace had been accumulating in his soul, and it needed but a minor incident to spark off the divine fire. The incident came with a visit to the Carmelite Monastery in the Roxbury District of Boston. The Prioress proved to be a nun of wonderful understanding and courageous will. Her words and prayers brought David Goldstein right inside the Church, and after instruction from Fr. Joseph Rockwell, S.J., he was received into the Church in the Immaculate Conception Church, Boston, May 21, 1905. He continued to work till his big assignment came from Dr. Kenkel of the Central Verein, as he has already stated.

The Pope's Chariot

David Goldstein was joined by Mrs. Avery in his new task of spreading the Gospel, and for his Socialism had trained them in a remarkable manner. The streets, parks and squares, the natural forums of the people, were being used by the enemies of the Church. Why allow them to

monopolize these advantages? Gradually their great campaign took shape. They outlined it to Cardinal O'Connell, who gave his approval and blessing, and on the historic ground of Boston Common, on Independence Day, 1917, it was launched. Slowly and with quiet triumph the Campaigners for Christ, as he and his devoted few called themselves, covered the United States. It was reckoned that they travelled more than a million miles in their unmistakable yellow-and-white car which Southern Negroes dubbed "the Pope's chariot"! The van was a sort of vanguard and penetrated some of the most anti-Catholic regions of the South. It speaks much for Goldstein's personality that neither man nor van were ever molested. It was even a sort of spearhead, for as Bishop Kelly of Oklahoma said: "I sent Goldstein out through Oklahoma, and since they did not kill him I decided the time had come to send out some priests."

To be free to campaign he refused an offer of \$7500 from a Southern University to teach sociology, and yet the Socialists sneered that David Goldstein had joined the Catholic Church to make money.

Change of Climate

Goldstein was responsible in a very large measure for creating a climate of public opinion which was less hostile to Catholicism and in some places openly friendly. Few men have done more to break down the walls of bigotry and ignorant prejudice. Maybe the fresh air is a good place to air grievances and see them in perspective. Goldstein made his hecklers air their views, and it did everyone immense good to have them shaken out and examined for what they were worth. "I believe it possible now," he said after thirty years campaigning, "for a person to go anywhere in the United States to talk on Catholicism and receive a courteous welcome. During my years of traveling throughout the country, I have noticed a tendency on the part of non-Catholics to become less and less hostile towards the Church. This tendency is due, I think, to the complete lack of dogmatic teaching in the Protestant churches today."

The lack of Protestant dogma or consistency of doctrine was merely the negative side of the matter. On the positive side was Goldstein's amazing zeal and enthusiasm. For when he spoke of the defects of Judaism or Socialism no one could

challenge him as they might a priest: "How do you know?" He knew them intimately from the inside and for that very reason was able to help others who were still lodgers in those half-way houses.

Speaking from Socialist platforms had taught him a lot in the technique of handling crowds and winning their confidence. He spoke from a platform at the back of the van over a public address system. He began by setting forth the belief of Catholics briefly and energetically. Then he invited questions. "A lecture not followed by a question period," he explained, "seems less like a piece of apple pie without cheese than a piece of cheese without apple pie." Sometimes hot debates broke out between the members of his audience, the Catholics answering the non-Catholics as best they could. Goldstein wisely encouraged this as he rightly felt every Catholic worthy of the name ought to be able to defend his religion intellectually. He was disappointed to note how often the Catholics made a sorry mess of their replies, and he frequently had to intervene so it might not appear the non-Catholic critics had carried their point or prejudice.

Right Answers

So distressed was he by the inability of his co-religionists to come up with the answers that Goldstein decided to publish a book giving a selection from the hundreds of questions he had been asked, with the appropriate answer. The book, entitled *What Say You?*, published in 1946, was a wonderful asset to the growing number of lay apostles who bring the Gospel out into the open, as well as to less active Catholics who need refresher courses in order to answer the questions put to them by non-Catholics in office and factory.

Goldstein wrote several other books, all aimed at being helpful to others who shared his own predicament. Such a book is *Jewish Panorama*. Also, he contributed a weekly column to the *Boston Pilot*.

We can never gauge the number of converts his books are making, since the great apostolic work goes on and will continue as long as his written word reaches the hearts of men open to receive truth. It was estimated that his preaching brought about fifty converts a year into the Church, and this figure did not include lapsed Catholics shamed and made repentant by his zeal. From all parts of the U.S.A. he received letters from priests telling him of the number of people they had baptized as a result of his preaching. News like that gladdened the old campaigner's heart and gave him renewed energy.

At the request of Cardinal O'Connell he wrote his *Autobiography of a Campaigner for Christ*, a book of immense interest and usefulness to all engaged in the social apostolate in the U.S.A. In 1942 he published a companion book to *The Jewish Panorama*, entitled *Letters of a Hebrew Catholic to Mr. Isaacs*. This was written "to make it plain to Jews (and Christians as well) that conversion from the Synagogue to the Church means love for, not denial of, the faith of their fathers of old in Israel; it means passing from the caterpillar to the butterfly stage of Judaism, as Catholic Christianity is Judaism fully blossomed."

An honorary degree of Doctor of Laws was conferred on him by Niagara University, and in 1946 he received the Catholic Action Medal which is conferred annually by St. Bonaventure College on laymen eminent in the field of Catholic Action. He died in Boston, June 30, 1958, in his 87th year. Seldom was a life more fully lived and seldom were God-given talents used to greater advantage as in the case of David Goldstein. We can assuredly say of him that "his soul goes marching on," campaigning for Christ through the unknown number of converts whom he attracted into the Church and through whom in turn many others are undoubtedly being introduced to the Church through his published words of frank and persuasive dedication to Him who is the way, the truth, and the life.

That Liberalism may be a tendency towards something very different from itself, is a possibility in its nature. For it is something which tends to release energy rather than accumulate it, to relax, rather than to fortify. It is a movement

not so much defined by its end, as by its starting point away from, rather than towards, something definite. (T. S. Eliot, *The Idea of a Christian Society*)

Development of Germanophobia

1. ANATOMY OF GERMAN "GUILT"

Michael Connors—Willow Grove, Pa.

THE FRENCH HISTORIAN, Edmond Vermeil, in a work of considerable popularity (*Germany's Three Reichs: Their History and Culture*, Andrew Dakers, 1945) expressed much concern about an alleged German offensive against Europe and "Western humanism" throughout history. Vermeil, incidentally, became one of the leading spokesmen of a school of writers fond of tracing the roots of Nazism back to a supposedly pathological German intellectual and cultural tradition.

Perverted Intellectual History

Another example of this type of perverted intellectual history concealed behind impressiveappings of scholarship was William Montgomery McGovern's *From Luther to Hitler*, Houghton Mifflin: 1941. In Germany, McGovern explained, there was a deeply rooted feeling that "liberal institutions were essentially pernicious." This feeling was traceable to "Fascist Nazi" political tradition that had long been developing in Germany. Thus Luther was an "early precursor" of Hitler as were Kant, Fichte, Hegel, and a long litany of other Germans too numerous to mention.

The prostitution of the intellect for propaganda purposes assumed still other forms. An entire school of Sunday supplement writers sought to explain a mythical "German problem" in terms of the jargon of psychiatry. Germany, according to this interpretation, was very definitely the victim of an "abnormal national personality," possibly even schizophrenic. An American neuropsychiatrist, Richard Brickner, exploited this illicit technique of transferring without warrant psychiatric and medical concepts applicable only to individuals to the entire broad field of historical interpretation when he diagnosed Germany to be a "paranoid" nation with a "paranoid" history going back at least five generations. (Richard Brickner, *Is Germany Incurable?* Lippincott: 1943.) Paranoia, it might be pointed out, is generally regarded as extremely difficult, if not impossible, to cure. Might it not be advisable then

to destroy such a nation or to sterilize its population?

Another American psychiatrist (David Abrahamson, *Men, Mind and Power*, Columbia; 1945) concluded that the Nazi regime was the historical upshot of "personality adjustments" deriving from German family relationships. Since the typical German father was a supposed tyrant, it was easy for the Germans to submit meekly to the totalitarian tyranny of Hitler who was the symbolical embodiment of paternal authority. (See the devastating refutation of this puerile, pseudoscientific thesis by the eminent American anthropologist, Robert H. Lowie, in his *Toward Understanding Germany*, The University of Chicago Press: 1954.)

"Unconditional Hatred"

During World War II this stream of Germanophobic literature reached flood tide proportions. The situation in the cinema and radio was, if anything, even worse. The "hate Germany" motive seemed uppermost even in our top level strategic planning. Indeed, our entire wartime policy can very well be summed up as one of "Unconditional Hatred," to borrow Russell Grenfell's apt term. This driving, irrational impulse seemed to operate without reference to, and even to the exclusion of, all other goals. No thought was given to the power balance situation of tomorrow or the day after, to the insane folly of substituting the inherently far more menacing power of the U.S.S.R. for that of Germany, Italy and Japan in Europe and the Far East. One might have imagined that the alliances and enmities of the period had been given eternal certification in Heaven.¹

Had there been even a modicum of rational planning from the standpoint of enlightened self-

1) The interested reader should gain an adequate insight into the true nature of the wartime diplomacy of the West in the following volumes which deal entirely or in part with the subject: Hanson Baldwin, *Great Mistakes of the War*, Harper: 1950; William Henry Chamberlin, *America's Second Crusade*, Regnery: 1950; George N. Crocker, *Roosevelt's Road to Russia*, Regnery: 1959; Richard N. Current, *Secretary Stim-*

interest, we would not, we could not, have made "Unconditional Surrender" and the diabolical "Morgenthau Plan" the bases of our policy. Had we not permitted reason and good sense to be consumed in the vindictive fires of passion, we would never have assented to the fateful innovation of constituting ourselves at once as judge, jury, prosecutor, and hangman of defeated military and political leaders. Had we not permitted ourselves to be moved by the base spirit of hypocrisy, our much vaunted sense of humanitarian values and moral indignation would never have permitted us to wink at and even encourage the "Crimes Against Humanity" perpetrated by the Poles, Czechs, and Russians against 14,000,000 Eastern Germans in 1945-1946.²

Post-World War II Germanophobia

After World War II there was a marked lessening of interest in Germany with the consequence that there was a considerable decline in the current production of literature concerned with that country. Be that as it may, however, books and articles about Germany are still fairly plentiful. Hence the question arises: Has there been any significant development of a corrective literature to counter the tendentious interpreta-

son: *A Study in Statecraft*, Rutgers: 1954; John T. Flynn, *The Roosevelt Myth*, Devin-Adair: 1956; Rosalie M. Gordon, *How the Reds Won*, America's Future, Inc., 1959; William L. Nuemann, *Making the Peace*, 1941-1945, Foundation For Foreign Affairs, 1950; and Felix Wittmer, *The Yalta Betrayal*, Caxon: 1954.

2) The facts about "Unconditional Surrender" are well brought out in various volumes including: Harry C. Butcher, *My Three Years With Eisenhower*, Simon & Schuster, 1946; Allen W. Dulles, *Germany's Underground*, Macmillan: 1945; Mother Mary Alice Gallin, O.S.U., *Ethical and Religious Facts in the German Resistance to Hitler*, Catholic University of America Press: 1955; Hans Rothfels, *The German Opposition to Hitler*, Regnery: 1948; and Albert C. Wedemeyer, *Wedemeyer Reports!* Holt: 1958.

The incredible story of the "Morgenthau Plan" is fully exposed by John T. Flynn in his latest edition of *The Roosevelt Myth* already cited. The fragile legal and historical foundations of the ill-advised Nuremberg fiasco with its ominous significance for the future are amply discussed in Montgomery Beligion, *Victor's Justice*, Regnery: 1949; Lord Maurice Hankey, *Politics: Trials and Errors*, Regnery: 1950; and F. J. P. Veale, *Advance To Barbarism*, C. C. Nelson: 1953.

The ordeal of the Oder-Neisse and Sudeten Germans at the close of World War II has not yet been fully told, though there is abundant evidence, much of it making for revolting reading, contained in Johannes Kaps, *The Tragedy of Silesia: 1945-1946*, Christ Unterwegs 1952-1953; Juergen Thorwald, *Flight In Winter*, Pantheon: 1951; and Wilhelm K. Turnwald, *Documents on the Expulsion of the Sudeten Germans*, Munich University Press, 1953. My own article "Whose Collective Guilt?" in the *Social Justice Review* of June, 1959, is a brief summary of the trials of the German expellees.

tions of previous years? To the shame of honest historiography, the answer must be a very decided negative. There is a continuing "historical blackout," to borrow Harry Elmer Barnes' phrase, where Germany is concerned. The older historians, for the most part, manifest a stubborn reluctance to surrender their fixed delusions. The younger ones have been so indoctrinated during their entire educational careers that they seem completely unaware of the challenge thus presented to their scholarship. The sole exception to this is a veritable handful of "revisionist" historians. Thus far, however, their efforts have been limited, by and large, to tracing the origins of World War II and the genesis of Pearl Harbor. Little attention of a revisionist nature has been accorded to German history as such by non-German scholars.

Typical of postwar attempts by Western historians to perpetuate the Germanophobic myth was Hans Kohn's article "Rethinking Recent German History" in the *Review of Politics* (July, 1952, pp. 325-345). Kohn resuscitated all the stock villains of German history who had long been so dear to the hearts of melodramatic anti-German writers: Bismarck as the embodiment of Machiavellian power politics; the wicked Prussian and German ruling classes; that nebulous demon, German intellectual development and all the remainder of the tiresome litany. He even attacked those who "attempt to show that the pernicious trends in modern German history were common to European civilization as a whole." For example, he cites the charge that Gobineau's racism influenced Wagner, though it is an undeniable fact. He writes:

But isolated trends in Western nations become dominant ideas in Germany. Kings, diplomats, and demagogues, who succumbed to the demoniac lure of power, existed elsewhere; but the inclination of the majority of the German people and of German intellectuals to accept them uncritically is the troubling problem.

Further on he relates that the Nazi "deviation from the main lines of European development . . . started long before Hitler." He quotes with obvious approval the hackneyed view that "national Socialism was made possible by the separation of German political thought from Western European thought. . . ." This supposed separation he traced back to Fichte and Hegel. Perhaps

Then it should not surprise us that even the present urgent state of world affairs has had little influence upon Mr. Kohn's tendentious views of German history. He still seems to feel we can afford the luxury of baiting Germany, as is evident from his most recent articles ("Out of Catastrophe: Germany 1945-1960," *The Review of Politics*, April, 1960, pp. 163-174 and "Germany and Russia," *Current History*, January, 1960, pp. 1-5) in which he delivers his accustomed tiresome reproachments to the Germans on the alleged pernicious influences in their history.

A widely read college level text (Louis L. Snyder, *Basic History of Modern Germany*, Van Nostrand, 1957) gathers between its covers all the threadbare clichés and superstitions ever penned by Germanophobic writers. Snyder is virtually obsessed with his favorite delusions of intellectual history. To read his account, one might imagine that pre-Hitlerite Germany had some sort of monopoly on "irrationalism," "racism," and "anti-Semitism." The following quotation is a fair sample of Mr. Snyder's "scholarship":

Nazi extremism was not a bolt of the heavens, nor did it occur in a vacuum.

Behind it was a long tradition; its roots lay deep in history. It was the result of a national tradition of discipline and obedience, ground into the Germans by a combination of Hegelian worship of the State, Prussian intransigence, militarism, nationalism, romanticism, and historicism. . . . Germany has remained an obstreperous, unhappy stepchild among nations. Responsible for this phenomenon is a combination of peculiar historical and psychological factors. . . . Politically immature and beset by a sense of insecurity, the Germans overcompensated by turning to any father-image who seemed to satisfy their needs—"der Alte Fritz" to William of the iron fist to the hypomanic Hitler. (*ibid.*, pp. 88 and 95)

Writing a full twelve years after the war's end, Hilda Graef ("Sinister Germany," *The Catholic World*, June, 1957, pp. 186-192) went all the way back to the writings of Meister Eckhart, a fourteenth century mystic, for an "already quite plain" manifestation of the "sinister streak" she professed to find in the "German make up." Like many before her, Miss Graef sought to drag psychiatry in by the heels when she offered the

opinion that Germany is a "schizophrenic nation." (See my reply to Miss Graef, "The Truth About Germany" in *The Catholic World*, July, 1958, pp. 264-270.)

It seems incredible that years after the end of World War II sensational treatments of the Winkler-Kaufman-Brickner variety should continue to appear in print. Yet such has been the case. T. H. Tetens in a fantastic volume (*Germany Plots With the Kremlin*, Schuman, 1953) which, if believed, would drive an impassable wedge between Germany and the rest of the West to the advantage of the Soviets, gives a feverish account of an alleged diabolical scheme by German "geopolitical master minds" operating out of Madrid (how fitting from a leftist viewpoint) and Bonn to sell out the West to Moscow. The Tetens volume reads like something straight from the ages of *Alice In Wonderland*. (See also Hans Habe's *Our Love Affair With Germany*, Putnam, 1953 and Brian Connell's *A Watcher On The Rhine*, Morrow, 1957, for other treatments which never seem to tire of passionately flailing the dead horse of Hitlerism as one reviewer has well expressed it.)

An article by Alfred Werner (Germany's New Flagellants, *American Scholar*, Spring, 1958, pp. 169-178) achieved a new dimension even for Germanophobic cant. Mr. Werner expressed concern lest recent expressions of "philo-Semitism" in Germany might enable the Germans to have a "catharsis" and thus too easily liquidate their "guilt." He tells us in reference to recent favorable German reactions to the play *The Diary of Anne Frank* that "it is one thing to find 'catharsis' in the theater, and quite a different thing to admit, 'Yes, I am guilty,' and to go on living with this feeling of guilt." Apparently no German must ever again lift his head in polite company! It is not at all surprising that Werner should accept the imbecilic notion of the "collective guilt" of the German people so popular with Karl Jaspers and some others. On the other hand, Germans were widely anathematized journalistically for the recent world wide rash of anti-Semitic outrages. It would truly seem as if the Germans are damned-if-they-do and damned-if-they-don't.

German "Guilt" In Perspective

Writers of the Tetens-Habe variety do not provide so much reason for concern as do the academic "scholars" who continue to parrot the

crudities and distortions of yesteryear. There is a monotonous uniformity in all their interpretations, the fundamental error of which lies in the fact that they, in assessing the reasons for the demise of democracy and the rise of Nazi totalitarianism in Germany, ascribe primary or even sole causality to factors supposedly indigenous to German history and society. The alleged "weakness" or "ineptitude" of democratic Germans is a theme which runs like a red thread through most such treatments. Coupled with a "sinister streak" which has purportedly manifested itself in a diseased intellectual and political development and an alleged obsession with militarism this usually suffices to "explain" for us "the course of German history" with its "logical culmination" in National Socialism.

As might be expected, such critics scarcely comment on the Allied "statesmen" at Versailles, who, in distinct violation of a pre-Armistice contract, imposed a punitive peace on the Reich. Nor have they much to say of the intransigence of Western "democratic" politicians who refused to make the slightest concession to Germany during the interwar years. Non-German "guilt," however much it may have contributed to the rules of Hitler, is never a popular subject with them.³

Germany during the Weimar era produced in Gustav Stresemann and Henrich Brüning, two of the ablest statesmen of the present century. These were men thoroughly "democratic" to the core. (See particularly Henry L. Bretton, *Stresemann and the Revision of Versailles*, Stanford, 1933, and Felix E. Hirsch, "Stresemann in Historical Perspective," *The Review of Politics*, July, 1953, pp. 360-377. On Brüning consult Lutz, *German-French Unity*, pp. 103, 108, 110, 118-123, 126-

127, and 130 as well as Tansill's *Backdoor To War*, pp. 33-35, both of which books have been already cited.) Had either of these men been offered a fraction of the concessions which Hitler later extracted by force and threat of force, the Weimar Republic could have been saved and the world spared the insane bloodbath of 1939-45 as well as the consequent alteration in the world balance of power to the advantage of the U.S.S.R. This was the portentous, terrifying essence of the most genuinely crucial period in modern world history; what seems, indeed, to have marked the real beginning of the Decline of the West. It is a story in which the impartial historian can assign at most a very negligible role to German villainy. If villains must be had, the historian must look elsewhere: to Paris, to London, to Washington, to Moscow, but only lastly to Berlin.

(concluded)

3) Even less likely to gain their approbation are the suppressed facts with reference to the genesis of the Second World War. Any moves of a peaceful nature by Axis leaders before or during the conflict are ignored or misrepresented while the bellicose policies of Roosevelt, Churchill, Halifax, Kennard and others are clothed in the deceptive garb of sweet reasonableness. The reader may best obtain an adequate insight into the real reasons for the advent of World War II in the following: Harry Elmer Barnes' *Perpetual War For Perpetual Peace*, Caxton, 1953, and his articles "The End of the Old America" and "Revisionism and the Promotion of Peace" in *Modern Age*, Spring, 1958, and *Liberation*, Summer Issue, 1958, respectively. See also Fritz Hesse, *Hitler and the English*, Wingate, 1954; Emrys Hughes, *Winston Churchill: British Bulldog*, Exposition Press, 1955; Charles Callan Tansill, *Backdoor To War*, Regnery, 1952; and Luigi Villari, *Italian Foreign Policy Under Mussolini*, Devin-Adair, 1956. My own article "Revisionism and Roosevelt's Foreign Policy," *American Mercury*, December, 1959, contains a brief summary of the pertinent facts. The most complete listing of "Revisionist" books dealing with World War II is to be found in the indispensable *Select Bibliography of Revisionist Books*, Oxnard-Press Courier, No Date.

Man's natural God-likeness consists in his capacity for power, in his ability to use it and in his resultant lordship. Herein lies the essential vocation and worth of human existence—Scripture's answer to the question: Where does the ontological nature of power come from? Man cannot be human and, as a kind of addition to his humanity, exercise or fail to exercise power; the exercise of power is essential to humanity. To this end the Author of his existence determined him. We do well to remind ourselves that in the citizen of today, the agent of contem-

porary development, there is a fateful inclination to utilize power ever more completely, both scientifically and technically, yet not to acknowledge it, preferring to hide it behind aspects of 'utility,' 'welfare,' 'progress,' and so forth. This is one reason why man governs without developing a corresponding ethos of government. Thus power has come to be exercised in a manner that is not ethically determined; the most telling expression of this is the anonymous business corporation. From *Power and Responsibility* by Romano Guardini.

The First American Missal for the Laity

AMERICAN BEGINNINGS OF LAY PARTICIPATION IN THE MASS

Brother Lawrence J. Gonner, S.M.—St. Louis, Mo.

The Roman Missal

Translated into the English Language
For the Use of
THE LAITY

To Which is Prefixed an Historical Explanation
of the Vestments, Ceremonies, &c. Apper-
taining to the Holy Sacrifice
of
THE MASS

By the Right Rev'd Doctor England
Bishop of Charleston

New York
B. Bolmore, Printer, 70 Bowery

1822

ABOVE IS A COPY of the title page of the First American Missal for the laity. It is a small but bulky volume measuring five inches in height, three inches in width and two inches in thickness and containing a total of some 800 pages. The work bears no Imprimatur; nor does it need one since a bishop is issuing it. On Page II it is stated that James Jervey, District Clerk of the South Carolina District declares that on September 13, 1821, and in the 46th year of the Independence of the United States, "the Right Reverend John England deposited in this office the title of a book whereof he claims as Author and Proprietor in the following words to wit: . . ." Then follows the name of the volume as given on the title page. This was done, "In conformity to the Act of Congress of the United States entitled 'An Act for the Encouragement of Learning' and an act supplementary to it.

The previous description is based on a study of a copy of Bishop England's Missal which is in the Pius XII Library of St. Louis University. Centered around the publication of this volume

in 1822 was the controversy about the printing of works that gave exact translation to the liturgical text. Such publication was forbidden by Church law. Difficulties on this matter for this book provoked such high feeling that on one occasion Bishop England notified the Holy See that his resignation was available. The controversy is succinctly outlined in Monsignor Guilday's *Life and Times of John England*. It is also discussed in an excellent article entitled, "Bishop England and the Missal in English," by Rev. John K. Ryan in *The Ecclesiastical Review* for July 1936 (pp. 28-36). The biographies of Bishop England by Rev. Joseph L. O'Brien (O'Toole, 1934) and Dorothy Freeman Grant (Bruce, 1949) touch on the Missal matter only in summary fashion. The sketch of Bishop England's life in the *Catholic Encyclopedia* has but one sentence about his translation of the Missal.

The Frontispiece of Bishop England's Missal (possibly a zinc etching) shows a woman (probably the Blessed Virgin) before an altar with six lighted candles and bearing in her right hand a ciborium with the Sacred Host surmounting it. In her left hand is a book, presumably Sacred Scripture. Before the altar lies a repulsive figure holding a mask and encircled by a serpent, possibly a representation of the First Eve. Beneath the picture are the words, "I am blackened! but I am beautiful . . . Fair as the Moon, Bright as the Sun, Terrible as an Army set in Array." Solomon's Canticle 1,4,vi,9). Thus is the Mother of God associated with the first American Missal.

The opening section of the Preface contains these observations:

The object of the present publication, is to instruct the members of the Roman Catholic Church on the nature of the most solemn act of their religion. The Saviour who established that religion, charged his apostles, saying, "That which I speak to you in the dark speak ye in the light; and that which you hear in ear, preach ye upon the housetops" (Matt. x 27). And the Council of Trent lays a solemn injunction upon pastors frequently to explain to the people the nature of the Holy Sacrifice of the Mass. To discharge his duty by obeying those distinct directions of

Christ and of His Church in the best manner he could was the intention of the editor of this work. He was also of the opinion that many well-disposed members of other communions might be greatly benefited by its perusal; as he generally found them not only uninformed of the Catholic doctrines, but having on their minds the most extraordinary and erroneous impressions as to the belief of Roman Catholics.

The strong prejudices against the Catholic faith, which the British government established in all its colonies; the great difficulty of procuring proper Clergymen for the American Mission when the yoke of Britain had been flung off; the disgraceful quarrels of several congregations, and the unfounded pretensions of ignorant and obstinate individuals, who, while they fancied themselves endowed with the spirit and power of the Apostles, were subverting the foundations of the faith, all tended to check the progress of Catholicity in this country, and to confirm the prejudices of their separated brethren against the Catholics, and against their religion.

Page iv of the Preface tells us that

The present Archbishop of Baltimore (Archbishop Marechal, a prelate of a different temper and outlook than Bishop England but they agreed in this matter) was particularly anxious to have a translation of the Missal published for the use of the laity, and at his request the venerable Doctor Tessier, president of the Seminary in Baltimore, undertook to superintend its publication. The present editor, not being aware of those facts, had also come to a similar determination; upon discovering which, Doctor Tessier kindly furnished the excellent material which he had prepared and which have greatly abridged the labours of the Editor."

Father Tessier, it might be remarked, was the superior of the Sulpicians in America and had undoubtedly been assisted in his work by his seminarians and subjects. There is nothing extant which gives us any clue as to just how far Father Tessier had advanced the work on his own before giving it over to Bishop England.

The Scriptural quotations for the Epistle, Gospel, Introit, Gradual, Offertory and Communion were from the translation of the Bible made by the English Catholic Bishop Richard Challoner of London. For the non-scriptural parts of the Missal (Prayers, Prefaces, Sequences, etc.) Bishop England based his text on translations carried by vernacular missals in use in England and Ireland. Bishop Challoner's Biblical translation, it might be observed in passing, was more of a modernization than an independent working of the Biblical text such as Msgr. Knox has done in our day. It seems quite evident that the Authorized (Protestant) version was consulted frequently by Bishop Challoner in order to arrive

at an improved reading. The result attained was a very readable and practical text.

Bishop Challoner is of especial interest to Americans as he bore the title of Vicar Apostolic to serve as head of the Church for some 20,000 Catholics in the thirteen colonies at the time of the American Revolution. He was succeeded in the new nation by Bishop John Carroll who was consecrated in London.

It may prove enlightening to examine the contents of Bishop England's Missal in some detail. The book has no formal Table of Contents; but there are definite sections which enable us to compare it with present-day missals. The first remarkable quality is the similarity of this missal to the missal we use today. This similarity is attributable to the fact that the general character of the missal was determined by the Council of Trent. (1545-1563) For purposes of clarity we shall number the sections of the missal (although no such enumeration appears in the original text) and comment on each section:

1. Preface, pp iii-viii

These few pages give a bit of historic orientation to the American volume. This Preface was removed from the Second Edition.

2. Explanation of the Mass, pp ix-cvii

Bishop England submitted this lengthy and heavily didactic contribution to Father Tessier and to the Bishops of Richmond, New York and Boston for their approval. All endorsed it. Very little of the Explanation is original; it is mostly taken from standard commentators on the Mass.

3. INTRODUCTION: Containing a Summary of the Rubrics, pp. cviii-cxiii

This must have been a very helpful section to the first users of the new Missal. For example, No. III, 1 on p. cviii reads as follows: "The prefaces are all found together between that part of the Ordinary of the Mass which immediately precedes the Secrets and the Canon, and each preface has its proper title by which it may be easily known."

4. The CALENDAR or GENERAL INDEX to the Immovable Feasts by Months, pp. cxiv-cxxv

In a rather quaint fashion the number of the days in each month is indicated in Roman numerals at the top of the page (each month, no matter how few the feasts, has a separate page) and in Arabic numerals along the left margin.

5. Table of Movable Feasts (from 1822 to 1857 inc.) pp. cxxvi-cxxvii

In separate columns are the Epact, Septuagesima, Ash Wednesday, Easter, Ascension, Whitsunday and Corpus Christi.

6. INDEX of the COMMON and VOTIVE Masses, pp. cxxviii-cxxix

The Masses are distinguished by an English title and the opening Latin words of the Introit.

7. BEFORE MASS, Prayers for the Authorities, &c. by Bishop Carrol pp. cxxvi-cxxxiii

This prayer dating to the very origins of our country is specifically referred to in the Preface as the prayer for all classes in these United States which has been compiled by the venerable father of the American Catholic Church, the late Archbishop Carroll, the collection of whose virtues as a Prelate and a patriot embalmed in the hearts of all who had the happiness of knowing him, and of thousands who regret their not having enjoyed that honour." (p. vi)

8. Anthems at Sprinkling the Holy water (Asperges, etc.), pp. cxxvi-cxxxiii (!)

There are some errors in pagination at this part of the book. This sort of thing has often assisted bibliophiles in identifying specific editions. We note in this First Edition the following: Seven pages have suddenly been added to the total number of pages although the matter involved covers only two sides. The second side is listed as being six pages ahead! Another peculiarity: Just before #7 the page is marked cxxix. The following page has a title (Before Mass, Prayers for the Authorities, etc.,) but the very next page is indicated as cxx, and nine pages have been lost! Possibly the printer was in a hurry; he certainly permitted several errors to remain within the span of a few pages.

9. PROPER MASSES for the Sundays AND MOVABLE FEASTS Throughout the Year According to Time, pp. 1-588

Except for the Ordinary of the Mass which is printed in both English and Latin, this entire section, the main body of the book, is in English only. The Ordinary follows Holy Saturday and covers pp. 269-302. We might remark here that it was the *Officiorum Munerum* of Pope Leo XIII of January 25, 1897, which did away with earlier prohibitions of the vernacular missal. This missal with its vernacular antedated that decree by some seventy-five years. Why the authorities chose to ignore the existing legislation is a matter for considerable speculation. As indicated above the subject is discussed by both Msgr. Guilday and Father (now Monsignor) Ryan. The Proper of the Saints begins on p. 419 with the Vigil of St. Andrew and runs to p. 588.

10. COMMON OF SAINTS, pp. i-lxix

This section is at the rear of the volume and reverts to Roman numbers for pagination. The Index is at the front of the volume (#6). To avoid the problem of identical Roman numbers many present-day missals resort to Arabic numbers, or even Roman numbers but enclosed in brackets, to indicate a distinct section and avoid confusion with the introduction.

As the reader pages leisurely through Bishop England's Missal he is struck by a good number of interesting peculiarities. In the Calendar alone

there are several. On July 9 is the feast of "The Martyrs of Gorcom." On September 1 is the feast of St. Ogidius, Abbot. As this saint is not mentioned in such a comprehensive work as the *Catholic Encyclopedia* this must be a misspelling. On the Third Sunday of September is celebrated the feast of the "Seven Griefs of the B.V.M." On December 18 is the feast of the "Expectation of the Delivery of the Blessed Virgin Mary." Three of these four feasts are no longer in the Missal. On the 8th of October is the feast of St. Birgit (sic) and on the 17th of the same month that of St. Hedwiges (Sic). The modern spelling of these appear in the Second Edition.

The Votive Mass in Time of War is preceded by the words, "The Ps. Miserere is previously said or sung after which follows the Prayer, 'O God Who by sin art offended.'" The following note is found at the end of the Nuptial Blessing: "*Then he (the minister) exhorts them to observe an inviolable fidelity towards each other; to practice continence at the times of Prayer (especially on Fast-days and great solemnities) and to persevere in the fear of God.*" (Although the meaning of the directives is intelligible the printing style is quite different from modern practice.)

It would require a book rather than the span of this brief article to include all the interesting and significant points to be gleaned from studying this missal. In fact, Bishop England's Missal is of exceptional value in conveying an understanding of liturgical practices in the early American church.

Bishop England died on April 11, 1842 at the early age of 56. The Second Edition of his Missal appeared in 1843, one year after his death. The title page reads the same as the first edition except that the author is referred to as "Late Bishop of Charleston" and there is an addition which reads: "To Which Vespers is Added." The new place of publication is Philadelphia. There is also a new publisher, Eugene Cumiskey, 130 South Sixth St. The volume is of the same thickness as the first edition and they have used a better quality of paper. The pages widened by a quarter inch and lengthened by one-half inch were made definitely more readable. Considerable improvements have been made also in the treatment of the contents and the language is considerably more modern. Other

(Continued on page 20)

Warder's Review

Communism and "A World of Law"

SOVIET OBSTRUCTIVE TACTICS in the Congo crisis are another in a long series of threats to the continued existence of the United Nations. It is no secret that England, fearing the increasing domination of Russia over the newly admitted African nations and possibly the entire Afro-Asian bloc, has been leaning toward the view that withdrawal from the United Nations and the formation of a separate international security organization by the Western powers may be the wisest policy. The prospect of a Soviet and Communist controlled UN which would then be nothing more than an international league for the spread of world Communism—which to a large extent it is today—is indeed an ominous and alarming challenge to the future of freedom in the world.

President Kennedy in all of his public statements about the United Nations has taken a more optimistic stand. His policy seems to be based on the conviction that the prestige of the United States and the Western powers as well as the preservation and extension of freedom in the world must devolve on a "strengthening of the United Nations." Mr. Adlai Stevenson, our Ambassador to the United Nations, in his opening press conference expressed the Administration's strong faith in the UN in these words: "There is nothing larger or more important or more influential in our judgment than the United Nations."

The Administration of President Kennedy, like previous administrations, appears to be committed to the proposition that it will be feasible through the UN to mobilize "a grand and global alliance" against "tyranny, poverty, disease and war itself" and eventually work out a "new world of law where the strong are just and the weak secure, and the peace preserved." The President's call for peaceful competition between freedom and Communism "for men's allegiance in the world" and a return to "courtesy and diplomatic usage" has a hollow sound of futility in the light of the Soviet Union's sordid background of guile and vituperation on the floor of the UN and conquest by subversion throughout the world.

The quest, through the UN or any other system of international organization, for the estab-

lishment of "a world rule of law," is the noble pursuit of a lofty objective. Peace and justice among men and nations are the fruit of a respect for the rule of law: the natural law and derivative positive law. But herein lies the rub. The Soviet Union, its Communist satellites and partners are in open opposition to the Western idea of law. Soviet anarchic activities in world affairs and their cynical defiance of UN principles and rules are simply blatant forms of their revolt against anything resembling Western conceptions of "a rule of law."

The Western idea of law which upholds a body of principles of justice and morality that are binding on both individuals and the state alike are as repugnant to the Communists as the conceptions of religion and the natural law which form the ideological framework of this system of law. Louis Ferndl in an article on the "Soviet conception of international law" which appears in the December, 1960, issue of *World Justice*, a magazine published by the Research Center for International Justice at Louvain University, has in scholarly and precise terms exposed the deep gulf that divides the Communist and Western approaches to the meaning of law in international relations. In contrast to the Judaeo-Christian system where law exists to protect the God-given rights of men from the tyranny of the state, the Soviet State proclaims itself "above the law" and defines the law as "created by the State which in the process of elaborating it is not bound by any rules of justice and morality." In Lenin's words "law *per se* does not exist." Both in international and national affairs, according to the Soviet nation's scheme of law, "law is no more than a political instrument for the building of Communism." Dr. Ferndl further brings out this shocking Soviet philosophy of law in another statement: "From the Communist point of view everything which contributes to the building of Communism is good, moral and justified."

The only Soviet "jurists," according to Dr. Ferndl, who can speak with authority, are those who articulate the position of Soviet officialdom which acknowledges international law simply as a device for the expansion of world Communism. Therefore, since Communist imperialism is the goal and end of Soviet law any discussion of peaceful coexistence as representing a willingness on the part of the Soviet nation to respect the

right of non-Communist peoples to remain non-Communist without Soviet interference is sheer illusion. Dr. Ferndl cites a statement in the November, 1959, issue of *The New International Review* written by Ilitchev, the supreme head of Soviet propaganda, which reveals with complete frankness what the Communists mean by peaceful coexistence: "Anyone who thinks that peaceful coexistence excludes struggle understands nothing of the laws of the evolution of society. Let the chatterboxes and their mischief-makers waste their breath; peaceful coexistence between ideologies is no more possible than is or ever will be possible the reconciliation of light and darkness." Cardinal Cushing, Archbishop of Boston, writing in the *Boston Pilot* on "What is Behind the Visit?" (of Premier Khrushchev that is) has put Mr. Ilitchev's statement of philosophy into terms of its operational implications: "Every problem, every situation—Berlin, Geneva, friendly visits, cultural exchanges—everything is put to use for a single purpose: world revolution."

President Kennedy's Administration deserves encouragement and support for striving toward the ideal of a world rule of law. Extreme caution should be observed, however, lest Soviet gestures of "peaceful coexistence" be mistaken for sincere intentions to cooperate with a "rule of law" as we know it. It may be possible to cage the Russian bear or keep it at bay but it can never be tamed under a "rule of law" as long as it wears the ideological coat of Communism.

D. A. L.

School Aid Issue

IT MAY BE REASSURING but also a trifle embarrassing to the election campaign evangelists of church-state separation to have the first Catholic president of the United States in their camp leading the opposition to federal aid to private and parochial schools. President Kennedy's ironic role, however, is far from consoling to the parents of more than five million parochial school children who have been paying for parochial and private systems of education and benefiting from both, while their non-Catholic brethren have been paying for only public education but benefiting civilly from parochial systems as well. The fact that private and parochial schools have increased their enrollment at almost twice the rate of the public schools during the past fifteen years has imposed an almost overwhelming economic burden on the parents of children

attending privately supported schools. They are finding it increasingly difficult to accept with indifference both the discrimination and the flagrant breach of distributive justice implicit in the prohibition against the use of public funds for private and parochial schools.

During the recent political campaign President Kennedy dismissed all proposals for federal aid to private and parochial schools on the ground that it would be declared unconstitutional by the Supreme Court. After the Administrative Board of the National Catholic Welfare Conference, composed of more than 200 cardinals, archbishops and bishops, condemned as "discriminatory legislation" any federal aid to education bill which excludes long term loans to private and parochial schools the President altered his posture on the question with the admission: "There is obviously room for debate about loans. . . . This has not been tested by the courts." Supreme Court decisions from the *Everson* case of 1947 through the *McCullum* case of 1948 and the *Zorach* case in 1952 have been far from definitive and leave much "room for debate" on the whole question of federal aid to private and parochial schools, grants as well as loans. Professor A. Sutherland of Harvard University Law School was sufficiently certain of the uncertainty of the court that he was willing to state publicly: "If I were President, I could think of no clear constitutional reason to veto a bill aiding church and private schools."

Those who reject the idea of federal aid to private and parochial schools are not defending so much the separation of church and state as they are demanding the segregation of religion from the educational process. Although Thomas Jefferson upheld the first amendment of the Constitution as establishing "a wall of separation between church and state" it is a myopic interpretation of historical reality to infer from this statement, as the neo-separationists do, that Mr. Jefferson was talking about the segregation of religion from education. If religion is integrated into public education, in accordance with the free choice of parents, there is "no establishment" of any particular religion within the state nor is there any violation of the "free exercise" of religion. Such an integration is freedom of religion and religious instruction applied to a free system of education. The argument for segregating religion from the public schools in the name of safeguarding the separation of church

and state has about as much validity as the doctrine of "separate but equal" educational facilities has as a principle of equal educational opportunity for segregated races.

If the ideal of American educational freedom signifies anything it is that American parents should have the right to have their taxes allocated to schools where the religion of their choice is taught to their children. Our "unitary and monolithic" system of public schools, which are "vaguely Protestant" or "purely secular in atmosphere," purveyors of "democracy as a quasi religious ideology" or transmitters of "spiritual or moral values in a nonsectarian sense" are not truly public; they are sectarian agencies of the "religion" of secularism. As long as the millions of Catholic and other private and parochial school groups are denied public funds for their schools which integrate religion into education, the public schools system is not fully serving the free choice of the tax-paying public, and therefore it is quasi-public. Private and religious groups have as much right to publicly supported schools as those who stand for secularized education.

The American Catholic bishops and members of the Catholic laity who testified before Congress have stated that they will not approve any federal aid to education bill which does not provide long term loans for private and parochial schools. For taking this firm position they have been accused of being willing to sacrifice the "urgent" needs of public schools to the selfish interests of American Catholics. Nothing could be farther from the truth. American Catholics have never sought and are not now merely seeking federal handouts. They are defending their rights as Americans along with other fellow Americans who have private schools, to receive fair, equal and undiscriminatory treatment under the law. To support a law which legislates the contrary would be anything but American. They are at the same time challenging as well the false but entrenched tradition which contradicts distributive justice and discriminates against private and religious groups by denying them their proportionate share of tax revenues for the support of their private and parochial schools. Regardless of the outcome of the present debate it will have served a noble purpose if it comes to represent in our history the first forthright step toward meeting head-on this troublesome school question which Father John Courtney Murray,

S.J., has referred to as "a massive problem that still awaits solution."

D. A. L.

Constructive Opposition

EVERY ONE OF US hopes that Mr. Kennedy will be a good chief executive. The times are such that no one should indulge in partisan obstruction tactics with an eye cocked on 1964. The problems of the Congo, Cuba, Laos, Berlin, Algeria, Quemoy and Matsu abroad and those of inflation, unemployment and taxes at home demand the closest possible cooperation between Republicans and Democrats. And yet constructive opposition there will and must be to Mr. Kennedy and his New Frontier.

In England there is always Her Majesty's Loyal Opposition. In the United States, there is always the party out of power which has an obligation to itself and its supporters to fight for what it believes to be right and against what it believes to be wrong. The President naturally understands this principle for he was a member of a party out of power for eight years.

In the months and years ahead, the Republican party will take each bill and each proposal of the Kennedy Administration as it comes, and the "new skipper" may depend upon smooth sailing as long as he follows a course which is best not for himself nor his party but for the country. (John Marshall Butler, U.S. Senator, Maryland)

(Continued from page 17)

editions of the Missal of Bishop England appeared in 1861, 1865, and 1867.

The concluding words of Bishop England in his Preface aptly sum up a thought that must strike anyone who peruses and reflects upon this First American Missal for the laity. Although the volume speaks to us of the living worship of the past, we use today the same blessed formulae. We pray as our father in the faith once prayed. "For the religion of Christ is essentially unchangeable, its doctrines are irreformable—for truth cannot become falsehood nor falsehood become truth. Hence the Editor of this work has only sought for and brought forward what had been originally testified by that cloud of witnesses that has gone before him in the Church, and entreats, as a recompense for his labours, a share of the prayers of those who may profit thereby."

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

UNESCO and the Church

FRANCO, IN HIS OLD AGE, asked for admission into a monastery with the words *peto pacem*, 'I seek peace'. In the solitude of the cloister, he prepared without interruptions for his approaching death, and it is probable that in his last days his great poetic soul did attain in some measure to that rarest of all human comforts: peace.

What, however, does a nation do when it seeks peace? It can not enter a cloister certainly. Much has been said on the need for citizens to strive for peace, and to lead just and charitable lives, but to expect the solution of world tensions and war to be solely within individuals is a remote and unrealistic attitude. Nations themselves, operating on a trans-personal level, must strive toward peace, a peace among the nations.

In 1945, the nations of the world decided to meet, if not a cloister, at least a chamber where they could go to resolve their difficulties. The main purpose of the United Nations was to achieve peace, and they realized, in the aftermath of two world wars and in the dawn of a terrible existence, that mere treaty-making was insufficient.

For peace, the nations realized, in one sense consists in the prevention of war. Hence the Security Council was established, and is now the most strategic single unit in the UN. But peace entailed much more than the mere physical prevention of war. Peace among the nations required international justice, so an International Court was instituted. The World Health Organization was set up to lessen disease, the International Monetary Fund to alleviate dire financial conditions which could lead to war, the Trusteeship Council to prevent the exploitation of dependent peoples by more powerful nations, and the Food and Agriculture Organization to curtail hunger.

Another organization was also inaugurated which has been under heavy criticism since its inception. It is ironic that this organization, the United Nations Educational, Scientific and Cultural Organization, has perhaps the greatest

potential among all UN agencies as an instrument for fostering those conditions which are most conducive to world peace. It is not the purpose of this article to evaluate UNESCO in terms of what good or bad it has specifically accomplished, but only to set forth with some degree of clarity what it is capable of doing, and to discern whether or not its principles and programs are permissive of Catholic collaboration.

In the words of A. J. Carnahan, former Congressman from Missouri, UNESCO's program centers around the "effort to raise levels of education; the improvement of health, nutrition and literacy; assisting in scientific research to improve living conditions; the exchange of students and teachers among nations; and, together with other international agencies, to aid in the development of healthy, productive communities and citizens with a sense of self-direction and responsibility."

UNESCO was not the first international agency which had as its purpose the promoting of worldwide literacy. In 1817, the Marc-Antoine Jullien of France made a brief attempt; and in 1876, in America, John Eaton, the U.S. Commissioner of Education, directed a similar agency born of the International Conference of Education held that year. Other attempts were made in 1885 by a certain Herman Molkenboer of the Netherlands, and in 1905 by Francis Kemeny of Hungary. Also, for a short time around 1910, an International Bureau of Educational Information flourished under the leadership of Edward Peeters, a Belgian.

In 1921, the League of Nations created the International Committee on Intellectual Cooperation, out of which grew the Institute of Intellectual Cooperation located in Paris, and subsidized mainly by the French government. Its program included the improvement of teaching methods and textbooks, the exchange of students, and the betterment of relations between universities. In 1929, the International Bureau of Education was organized for much the same purposes. The bureau is still in existence, maintains an information service, and promotes extensive

researches into methods of teaching suitable to various class and economic levels. It is now subsidized, however, by UNESCO.

UNESCO originated at a conference held in London in 1942, which was attended by the ministers of education of nine allied nations concerned with the reconstruction of educational facilities in war-stricken countries, and with the reorientation of education in enemy countries. By 1944, their plans expanded to include the improvement of international cultural exchange. Finally, in November of 1945, the constitution of UNESCO was adopted. Its purposes are broadly defined in the following ambitious "decatalogue":

1. To eliminate illiteracy and encourage fundamental education;
2. To obtain for each person an education conforming to his aptitudes and to the needs of society, including technological training and higher education;
3. To promote through education respect for human rights throughout all nations;
4. To overcome the obstacles to the free flow of persons, ideas and knowledge between the countries of the world;
5. To promote the progress and utilization of science for mankind;
6. To study the causes of tensions that may lead to war and to fight them through education;
7. To demonstrate world cultural interdependence;
8. To advance through the press, radio and motion pictures the causes of truth, freedom and peace;
9. To bring about better understanding among the peoples of the world and to convince them of the necessity of cooperating loyally with one another in the framework of the United Nations;
10. To render clearinghouse and exchange service in all its fields of action, together with services in reconstruction and relief assistance.

It might also be well to list the eight general "projects" of UNESCO, which are, as it were, a rule of thumb for the purpose of advancing any specific objective:

1. Fundamental education.
2. Extension of education.
3. Higher education and scientific research.
4. Protection of authors, artists and scientists and preservation of the cultural heritage of mankind.
5. Dissemination of science and culture.
6. Free flow of ideas.
7. Study of social problems liable to produce national and international tensions.
8. Education for living in a world community.

In the light of such observations as the intentional omission of any mention of God, and also the inclusion of such flexible phrases as "free flow of ideas," we may ask ourselves, and with some legitimate skepticism, whether Catholic collaboration with UNESCO is possible, and if so, prudent.

Dr. George N. Shuster of Hunter College, in a paper given at the eighth annual meeting of the Catholic Commission on Intellectual and Cultural Affairs, asked three questions concerning what principles *might* Catholic participation in UNESCO be governed. First, what are the purposes of UNESCO, and are they good and worthy? Second, what is UNESCO doing in order to attain the ends for which it was established, and what is to be said concerning its work in terms of social ethics? And finally, what directives can be adduced from Catholic precept and teaching that have a direct bearing on the discussion?

The general purposes of UNESCO have already been listed, and it is obvious that they are objectively harmonious with Catholic teachings. In answering the second question, Dr. Shuster points out that, unlike the Security Council, UNESCO has no power to compel a nation or individual to do or think anything that nation or individual does not choose to think or do. UNESCO realizes that legislation in the field of culture is not only unobtainable, but unwise.

Also, we must remember that UNESCO is a representative organization, and here is where many of its critics go astray. Msgr. Hochwalt sums up most of this violent sort of criticism thus: "We are told that UNESCO is part of a gigantic plot to overthrow the sovereignty of each nation and to establish one world government; we are told, likewise, that the Communists are in command and are using soft-headed liberals for their own purposes, such as the control of teachers and schools through the media of teaching about international understanding. Or again we are informed that the UNESCO program is so secular in character as to prohibit the participation of Christians in general and Catholics in particular."

Since it is a representative organization which enlists the cooperative effort of all private groups in the many nations concerned with cultural understanding, UNESCO includes these groups regardless of their philosophy or faith. These groups are expected to participate in the discus-

tion of UNESCO aims; for one of these groups to superimpose their beliefs on all other members would be alien to the idea of representation. Therefore, to frame a "Christian constitution" for UNESCO, as opposed to a Jewish, Mohammedan, or atheistic one, would be for all practical purposes devoid of content, basically dishonest, and a source of constant agitation. Moreover, the fact that the Director General of UNESCO, Julian Huxley, attempted to commit UNESCO to the philosophy of Scientific Humanism can be viewed in the same light: such philosophy has never been officially sanctioned by UNESCO representatives, and as will be shown later, even if it had been, it would have been a meaningless gesture.

In speaking of representation in UNESCO, it may be well to list the various ways that collaboration between Christians and UNESCO is possible. There is first of all collaboration with UNESCO itself, at its Paris headquarters, where one can be a member of the Executive Committee, a short term consultant on some special matter, or a member of the delegation from one's own country. Also, various nations have set up a National Commission to deal directly with UNESCO, and in addition there are many state or local UNESCO groups with which it is possible to collaborate. Finally, one can be a teacher or journalist interested in spreading UNESCO's ideal of developing international understanding among men and nations.

Now, in the "free flow of ideas" it is possible, in fact, it has already happened, that Catholic participants are faced with an idea directly contrary to Church teachings. An example of this sort is the proposal made by *some* UNESCO participants to encourage artificial contraception in overpopulated areas such as India. In such instances, Msgr. Hochwalt points out, Catholic groups must not only register their unequivocal opposition but they must use such occasions for a forceful and candid presentation of Christian principles and convictions. However, a statement of Christian principles does not mean, nor does it necessarily lead to, a withdrawal from UNESCO. If we recall that UNESCO can in no way legislate on any matters whatsoever, it will be seen that those overpopulated countries themselves must eventually request or refuse such "aid."

To collaborate is to co-labor, to work together toward international understanding. Professor Jacques Maritain resolved the problem of finding a common basis of agreement for countries with diverse and often antagonistic philosophies at his Inaugural Address to the Second International Conference of UNESCO, when he noted that nations will not and could not come to agreement on purely speculative grounds, such as that UNESCO's official philosophy should be Scientific Humanism. A practical philosophy of action, based on trial and error, is the only basis for agreement, he continued. "Each (member) commits himself fully, with all his philosophic and religious convictions, in the justification he proposes for this body of practical principles. But he could not insist that others should accept *his* justification of the practical principles on which they all agree. And the practical principles in question are a sort of charter which is indispensable to effective common action, and which it is most important to define, for the good and the success of the work of pacification to which their common endeavors are devoted."

The number of Catholic organizations with a consultative status at UNESCO is impressive. These organizations, while declaring uncompromisingly their Christian principles, nevertheless are trying to work out a philosophy of action which can not only afford new opportunities for the Church to spread Christian teachings, but also to improve the general cultural understanding among men and nations. Included in this number are the Young Christian Workers, Pax Romana, the Catholic International Union for Social Service, and the World Union for Catholic Women's Organizations.

A fitting conclusion are the words of Pope John XXIII, spoken in 1951 when he was Archbishop Roncalli, and Observer of the Vatican at the sixth general session of UNESCO: "UNESCO seeks to be a school of mutual respect; and as such, it must be neither blind nor deaf to the values basic to the psychology of each people—its national spirit and religious outlook. It is the proofs of goodwill that UNESCO has given in its handling of these basic facts which earn it the trust and cooperation of the greater part of mankind."

J. M. H.

SOCIAL REVIEW

League for Reunion of Protestants and Catholics

THE FIRST NATIONAL CONVENTION of the League for Reunion of Protestants and Catholics met recently at Hersfeld, Germany, under the leadership of the Rev. Max Lackmann, a Lutheran. This new Protestant organization holds that differences between Protestant organizations can only be overcome through incorporation into Catholic unity; the organization has as yet no official support either from the Catholic Church or from Protestant leaders.

The league was founded last July by Dr. Lackmann and two Lutheran laymen, Professor Paul Hacker and Gustav Huhn; Dr. Lackmann was suspended as pastor in Soest by the Westphalia Lutheran Synod in 1959 for his avowed acceptance of the papacy as the center of Christian unity.

Although newsmen were not allowed to attend the convention, since Dr. Lackmann thought premature publicity would only hinder the league's work, he did make a few remarks prior to the meeting: "The league has no intention of setting itself up as a new church. It seeks to initiate a movement within, not outside, Evangelical Christianity, with the aim of taking an active part in preparation for reunification."

Catholic Action and Lax Catholics

ITALIAN CATHOLIC ACTION has launched a year-long campaign to bring lax Catholics back to the practice of their faith. The President of Catholic Action, Agostino Maltrello, said a survey showed that in the 4,000 parishes covered there were no less than 25,000 indifferent Catholics. Of this number, most had reverted to Communism or Socialism, due either to economic or political pressure, or by reason of belonging to a certain labor union.

Signor Maltrello pointed out that children, who grow up in homes where parents are negligent about religion, usually fall away from the practice of their Faith. Their survey showed that among such families 96 per cent of the children are baptized but only 78 per cent are confirmed, 77 per cent receive first communion, and only 65 per cent receive catechetical instruction. The survey made clear, however, that these figures do not apply to the Italian population at large, but only to specially selected careless Catholic homes. Other figures showed that 56 per cent of lax Catholics never go to Mass, and that only 35 per cent receive communion during the year.

Small Businessmen and Urban Renewal

ACCORDING TO THE SMALL Business Administration, the Federal urban renewal programs seriously injure the prosperity of small businessmen. Their recent "Management Research Summary No. 1" points out that nearly 25 per cent of small businessmen displaced by urban renewal programs are forced out of business entirely, and that in the next 10 years, if urban renewal proceeds on schedule, 37,000 out of an approximate 150,000 displaced small businessmen will be unable to continue in business.

The SBA cites as some factors involved in this high mortality rate among small businesses the inducement of simultaneous needs for new locations, all of which cannot be satisfied within the limited time imposed, and also the frequent lack of provision for shopping facilities in the redevelopment blueprints, thus making it impossible for the businessmen to re-establish themselves in the neighborhoods they originally served.

Eastern Churches

Vivante Afrique, a publication of the White Fathers, has come out recently with figures on the membership of the Eastern Churches. The chart is as follows:

Rites	Orthodox	Catholic
Byzantine	129,859,787	7,600,000
Alexandrian:		
Coptic	3,000,000	70,000
Ethiopian	7,500,000	35,000
Antiochene:		
Syrian	80,000	75,000
Maronite		875,000
Malankar	550,000	80,000
Chaldean	120,000	
Armenian	3,000,000	100,000
Total	144,109,787	10,220,000

Elementary Schools in Spain

THE CHURCH IN SPAIN operates 4,078 elementary schools attended by 750,000 pupils, it was disclosed in a year book published recently by the secretariat of Spain's Episcopal Education Committee. These schools get some state aid, but are supported mostly by private donations. Seventy per cent of the pupils pay no tuition, and two-thirds of these elementary schools are for girls only. The report also said that there are seventy-six teacher-training institutions in Spain.

HISTORICAL STUDIES AND NOTES

THEY CAME TO ST. MICHAEL'S

I. *Redemptorist Beginnings in Chicago*

Chapter I

The Case of the Locked Out Bishop

GEORGE RULAND SHIVERED in the February wind off of Lake Michigan. He was a man who did not like a "scene," and he saw himself becoming the center of one. At his side was Bishop James Duggan of Chicago. The Bishop was addressing a band of Bavarian parishioners from the front stoop of St. Michael's frame church. They did not enter because they could not. The church key lay deep within the pocket of one of the angry trustees who crowded, grimly muttering, around the bishop. Father Ruland, a Redemptorist who had come from Baltimore at the bishop's invitation to look over St. Michael's parish with a view to being pastor, could see that the bishop was winning no one. Duggan kept doggedly at his harangue, now blaming these truculent immigrants for their inability to keep a pastor, now extolling the merits and holiness of the Redemptorist who shivered beside him. There were guffaws and the muttering grew bolder. One strident voice shouted: "He's nothing but a time-server like all the others were!"

Though the wind was bitter cold, Ruland felt his face flush at the insult. The Redemptorist who would rule St. Michael's, thought he, was going to earn his passage to heaven.

In 1852, immigrants were swarming into Chicago. The railroads, the new canals, the growing industries drew them. Hands were needed. Refugees from Ireland and from the continental revolutions of 1848 were there to answer the call. Among them came the Germans, seeking freedom and if they were lucky, perhaps a mountain of fabled American gold.

St. Joseph's German Catholic parish, near Chicago Avenue where they would soon build the water tower, burst with new souls. Bishop Van de Velde's vicar general for all German Catholics, Father Anton Kopp, moved farther north seeking a church site in the midst of a new German community. Michael Diversey, a man from Trier who had made his fortune at brew-

ing, donated a lot on the corner of North and Church Street—now Hudson Avenue—to the new parish. Father Kopp, not to be outdone, dedicated the small frame church that he put up there to his benefactor's patron, St. Michael the Archangel.

The Street signs honoring Goethe and Schiller marked the parish area as romantically German. In the eighteen-fifties, the people were neither rich nor poor. They had the drive of the young before a new adventure. Many were shopkeepers who kept careful books and bought land at good prices. Others were semi-skilled labor with a knack that carried them on to promotion and finally a small business of their own. Gregarious by nature, these Chicago Germans quickly founded societies. By 1854, *Die Deutsche Gesellschaft* was born. And there was the clubhouse of the Chicago *Turn-Gemeinde* where socialist theorists could discuss workingmen's associations and Karl Marx in the comfort of a steam bath.

Always ready for a song, the Germans added color to the city by organizing, between 1850 and 1854, the *Männer Gesang Verein* and the German Musical Union. Nearly fifty per cent of Chicago's citizens had been born in Europe. Of that number almost a third came from Germany or Austria. The German language was so commonly accepted in the city that even certain English newspapers printed important news and announcements in German. Desperate not to fail their destinies in this new world, these Teutonic immigrants became a force to be reckoned with in shaping Chicago's success story.

If the material and cultural promise of the immigrants was bright the spiritual prospects of many were not happy. The early years of St. Michael's make up a case in point.

In November, 1852, Father Anton Kopp resigned his charge and left St. Michael's. Father Augustine Kraemer replaced him as spiritual head of some one hundred and fifty Catholic families. Father Kraemer found that the parishioners had little money to spend on the parish. He could barely live on the salary they provided. So in May, 1853, he left.

It was Father Eusebius Kaiser who came next, so anxious to succeed. To him, St. Michael's owes its first school. He built it on a lot next to the church. Father Kaiser worked very hard for the parish, but he found that he could not get along with at least some of his parishioners. There was a storm of recriminations one day; and Eusebius Kaiser regretfully took his leave of St. Michael's on September 29, 1854.

In October, the bishop appointed a new pastor, Father Joseph Zögel. Things went well for two years. However, the financial interests of the parish seem to have worsened in the depression that swept the country in 1857. Rightly or wrongly, Father Zögel was blamed by his chary people. Their trust in his judgment gone, the priest was forced to resign in November, 1858.

His successor, Father Anthony Saeger, lasted only four months. Getting on in years, Father Saeger was moody and possessed a sharp temper. He apparently found St. Michael's anything but congenial. With Bishop James Duggan's permission he left the parish in April, 1859.

Father Aloysius Hattala arrived the day after Saeger's departure. His visit would be brief as well. Hattala was an Hungarian who soon succeeded in making enemies for himself among his German parishioners. Without a doubt, the conflicting spirit of German and Slavic nationalism lay at the bottom of his difficulties. But it must not be forgotten that many of St. Michael's immigrants did not easily shake off an inclination toward anticlericalism bred in the Josephist atmosphere of their homeland. No priest would have found ruling them a simple task. Father Hattala, an Hungarian, was at a double disadvantage. He remained at St. Michael's until December, 1859.

From December 1859, until February 1860, St. Michael's remained priestless. The people grumbled about the priests that came and Bishop James Duggan was at his wits' end trying to supply the parish with any priest at all. It was Francis Patrick Kenrick, archbishop of Baltimore, who suggested the Redemptorists to his episcopal colleague.

The Redemptorists, a congregation of missionaries founded in the Kingdom of Naples in 1732 by St. Alphonsus de Liguori, had come to the United States in 1832. After several false starts, the Redemptorists proved their worth particularly in the administration of St. Philomena's German-speaking parish in Pittsburgh. Kenrick,

who was then bishop of Philadelphia, had called them to St. Philomena's when the parish was on the verge of schism. So successful had their work been that word went round among the American bishops already besieged by Irish and French nationalistic troubles:

"If you have any 'German troubles' call in the Redemptorists!"

Since not everyone in the Chicago diocese was enthusiastic about inviting a religious order to take over a parish, Bishop Duggan delayed writing to the Redemptorists. Father Damen, the saintly superior of the Chicago Jesuits, finally convinced the bishop to act. St. Michael's stood pastorless and its people were becoming more and more estranged from the Church. The bishop really had no choice.

On January 17, 1860, Bishop James Duggan sent this letter to the provincial superior of the Redemptorists, Father James De Dycker, then residing in Baltimore:

Chicago, January 17, 1860

Very Rev. and Dear Father,

When the Archbishop of Baltimore kindly made a visit to Chicago last summer, I took that opportunity of stating, amongst other matters, what was the condition of the German congregations in this diocese. I expressed my dissatisfaction with the existing state of things and at the same time mentioned my wish to have the Redemptorist Fathers come to this city—an idea of which he warmly approved.

Everything that occurred since in our German congregations helped to increase this desire. Our German missions are the least attended and this for reasons too numerous to mention. One of our best parishes—St. Michael's—in this city is now without a pastor, and I, at once, offer it to you, hoping that you will consult the interests of Religion so far as to send one or two Fathers to take possession of it immediately. Other parishes shall be added in course of time, should you, as I trust, be pleased to accept them. To speak my word plainly on this matter, I want some German Clergymen, who will be zealous and active, and in whom I can entirely confide. I want especially one whom I can consult, and by whose judgment I may be guided in matters relative to our German Catholics. I feel that they are not sufficiently attended to and that in many instances they are neglected.

I hope, Dear Father, that you will at once accede to my earnest appeal, and send one or two zealous Fathers to our aid. I know of no place where more can be done for the advancement of Religion. This, I am sure, will be a sufficient inducement to your zeal to grant my request at once, since it

is the great, and I may add, the only object of your society.

I remain, Very Rev. and Dear Father, yours most sincerely in Christ,

JACOBUS,
Bishop of Chicago

Though Father De Dycker had already overly committed his limited supply of priests to several missions and parishes throughout the United States and in the West Indies, still he wished to do all that he could. He immediately rushed his assistant, Father George Ruland, to the wind swept plains of Chicago to see and report on the situation in St. Michael's parish. Hence it was that this same George Ruland shivered on the shabby stoop of St. Michael's church while some wrongheaded trustees clutched the key in his pocket to keep "the time-server" out!

After his cold reception, Father Ruland could hardly have been optimistic. However, he talked to the bishop about St. Michael's and he must have been convinced that the situation was far from hopeless. Father Ruland was back in Baltimore by the second week in February. Probably playing down his rude welcome to Chicago, he persuaded Father De Dycker to take a chance on St. Michael's and at least send a priest on a trial basis. Father De Dycker agreed and within the week Father Joseph Müller, C.S.S.R., of Rochester, N. Y. was jogging to Chicago on the New York Central.

Chapter II

Enter Joseph Müller

Father De Dycker did not send a boy to do a man's job. His choice fell upon the fifty-one year old Joseph Müller, a missionary who was attached to the Redemptorist community of Rochester, New York. Born in Dinglesbuehl, Bavaria, in 1809, Father Müller was ordained a priest in July, 1835. It was only after he came to America that he joined the Redemptorists and was professed in 1843. By 1850, Joseph Müller was a graying, furrow-faced priest, known for his hard work and his kindly tact. He was hand-picked, the one priest who might be able to cope with the situation at St. Michael's.

Father Müller came to St. Michael's without any illusions. If Father Ruland's reception was any indication of the people's mood, he knew he came unwanted. From the beginning, he would have to win over a hostile parish.

The challenge of nationalism would have to be met. The Redemptorist realized how tender these feelings were. There were perhaps forty families from Bavaria in his new parish. Another sixty or seventy came from the rolling grape-lands of Trier and the Moselle. Add to these Germans from old Heidelberg, from Frankfort, from Cologne and Austrians from Vienna, not to mention a sprinkling of Hungarians and Poles, and you have the improbable mixings that only America could blend into a palatable stew. To call these people, "German" was a dangerous oversimplification in the year 1860. There was, as yet, no German empire. Though most spoke variants of the German tongue, St. Michael's parishioners came from half a hundred different German states. In customs, in dress, in temperament, even in tongue, these Germans differed from each other far more than the southern gentleman of that day differed from the Yankee farmer. And the differences were not limited to customs alone.

It had not been so long since Napoleon had set Germans of Bavaria upon Austrians of Vienna in an attempt to weaken the land of the Hapsburgs. Since the wars of religion in the seventeenth century, Germans from Munich felt little at ease with Germans from Heidelberg. And even where no tradition of armed rivalry could be found, the sharp wit of the Latinized German of Cologne could be a constant barb in the side of his more stolid, plodding neighbor from Augsburg. "German" was a convenient term that dangerously lumped together people of amazingly different outlook and background. Father Müller knew that the slightest sign of favoring one group would be hotly resented by those he seemed to neglect. And that would be his undoing.

His people came from every path of life. Some were farmers from the fogbound hills of the Eifel; others had watched their grapes grow fat and purple in the hazy sun of the Rhine. Most were clerks or mechanics from cities like Bonn or Munich. Almost all worked in some way with their hands. As working people many had an inborn prejudice against any man who did not work with his hands. Calling a priest a "time-server" because his days were not filled with sweaty labor came easily to the lips of coopers, brewers, and early rising shop-keepers. Müller knew that his work would be watched and weighed. Anything that slightly smacked of laziness would be neither missed nor forgotten.

Müller also realized that most of these people came from states where anticlericalism was rampant. In places like Baden or Bavaria, the government supervised the training of priests to a greater or lesser degree. Often it interfered in the rights of bishops and priests to rule the Church. It paid the clergy and tried as hard as possible to make the Church just another government bureau directed by the ministry of worship. Immigrants usually left their homeland because they disliked their government. The temptation to look upon the Church as a pious police force run by the state to keep the peasants in order dominated many a German's mind. They often came to the United States as rebels and many brought their contempt for a state-dominated Church with them.

Most Catholics arrived on Chicago's North Side without prejudice against the Church. But they often found it hard to see why now they had to build their church and their school, and make improvements on these buildings while at the same time paying their priest out of their own pockets. In the old country, it was the government that paid for all this. In the United States, the government supported no church with public funds. Catholics, Lutherans, Baptists—all might worship as they pleased; but they must worship at their own expense. The newly arrived immigrant from Germany learned slowly that if he wanted a church and school he had to pay the bill.

Looking at the agreement that Bishop Duggan had previously made with the trustees of St. Michael's Church, Father Müller read trouble between the lines—trouble that only the utmost prudence could ward off.

He could see plainly that the worthy trustees had not always been content to run the material side of the church. Their childish pout was already too clear in the way they locked Bishop Duggan out of his own church a mere two weeks ago. But it was also evident from the document that jerked in Müller's hand as his train bounced to Chicago. Bishop Duggan declared that the select men of St. Michael's were not to call themselves *trustees* (*Kirchenvorsteher*) because that title made them think that they had the right to instruct the pastor in his spiritual duties. Rather they were to be called *parish advisors* (*Kirchenbeistände*) and they must limit themselves to keeping the books and the church in good repair.

Although the trustees were elected annually and could be dismissed by the bishop for almost any good reason, their power was, nonetheless, great. They paid the pastor's salary according to the bishop's dictates. Four times a year, an inventory of all church property had to be made and they had to render an account to the pastor of the parish's income and expenses.

Besides keeping order both inside and outside the church during Mass or Vespers, the parish advisors also had to be able to tell at a glance a good bank note from a counterfeit—for they were accountable for all bad bills accepted. No doubt Father Müller smiled nervously over this latter qualification in his church wardens.

As his train skirted the lake shore on its high wooden trestle and entered Chicago, Father Müller resolved to arrive at a clear understanding with his parishioners the very first Sunday.

The very first Sunday was February 26, 1860, the first Sunday of Lent. After the gospel, Father Müller turned to face his parishioners. The Redemptorist said that he was glad to be among them. He was a Bavarian by birth, but he came to them only as a Catholic priest. Whether their European homes had lain on the banks of the Rhine, the Moselle, the Neckar, or the Isar mattered to him not one whit. As a priest, he was only interested in their souls. The new pastor told them frankly that they need not worry about their purses for he was not after their money. Let them support the church as well as they could; that was all he expected of their generosity.

The priest's openness impressed his listeners. Their hostility began to melt when some people from New York recognized Father Müller as "that priest who was at Holy Redeemer?" Word got around that he had been very well liked in the East. Half of the battle was won that Sunday morning.

Feeling that his people trusted him, Father Joseph Müller set out to form a living parish. The Angelus rang at five, twelve, and seven o'clock. Each day began with Mass at eight o'clock. He heard confessions every morning. Since his arrival for Lent was an accomplished fact, he announced that every Wednesday evening at seven o'clock there would be a sermon. The Redemptorist revived the custom of churching mothers. He was a busy priest. St. Michael's counted three hundred and two baptisms in 1860. Father Müller organized a First Communion class

in his first Sunday in the parish. He adopted the custom of announcing when the trustees rendered their quarterly account so that any parishioner could stop in the rectory and look at the books if he was so inclined.

Since Father Müller gave himself freely to his people, he tolerated no nonsense in his parish. If the pompous trustees had once set up chairs in the sanctuary to attend Mass like canons choir-called within a cathedral, they would do so no longer! Furthermore, they would receive Communion *fasting* like any other Christian. Father Müller soon let his people know that St. Michael's was not a town hall where they might hold neighborhood meetings to gossip over a stein of beer dripping on the Communion rail. It was the house of God and they soon realized it.

When Father Joseph Müller came to the parish, the church carried a heavy debt. The situation was delicate. Much of the parish's earlier troubles had stemmed from quarrels between priest and people over money. Nevertheless, Redemptorists had a tradition that their parishes paid their own way without relying too heavily on the charity of European "First Friday nickels." As far as Father Müller was concerned, St. Michael's would prove no exception.

The new pastor found that one source of parish funds was lost because each year pews were sold at public auction. The bids were often as low as six dollars. Little wonder that the parish still owed carpenters who had enlarged the church, and had paid neither for its property nor for the three little bells that graced its steeple. Father Müller ordered that pew rent would be collected each Sunday and that the public auction would be discontinued.

By asking only for the church's needs, and also by thoughtfully remembering the parish poor in his talks, the pastor felt the warm cooperation of his people. Within a year of his arrival, the parish was clear of debt—to the general satisfaction of his hardworking people who like their pastor deplored debt.

Father Müller was able to give a great deal of service to his people because he had the resources of the Congregation of the Most Holy Redeemer behind him. He was not alone. On March 1, 1861, Brother Wencelaus Neumann, the brother of the saintly bishop of Philadelphia, the Venerable John Neumann, C.S.S.R., arrived at St. Michael's to act as sacristan, gardener, and book. In September, he was followed by Father

George Roesch. As the community swelled, the small three room rectory barely sufficed. The rector's room had to serve as a parlor; and newspapers were spread on the tables as table cloths.

There were eighty children in the school when Father Müller came in February, 1860. By February of 1862, there were over five hundred pupils attending class. On May 1, 1861 three School Sisters of Notre Dame appeared at St. Michael's to teach the girls. They came at Father Müller's request. Within the first few months of teaching the sisters received the down payment on a dividend that has not ceased to grow—four vocations. As for the boys, it was Mr. Edelemann, the schoolmaster who taught them their "three Rs."

In the previous shuffling of pastors, several parishioners fell away from the Catholic Church. Many had married before a civil judge. Father Müller set to work to regain these souls by rectifying their invalid marriages. To fortify Christian family life within the parish, the priest introduced the Archconfraternity of the Holy Family of Jesus, Mary, and Joseph. Founded in Belgium by the military commandant of the city of Huy, and propagated by the Redemptorists all over the world, the confraternity caught on immediately at St. Michael's. By the end of 1860 it counted over one thousand members.

Since it had been five years since the people of the parish had heard a missionary, two Redemptorists, Fathers Holser and Claus, began a mission there in January, 1861. Since over one thousand communions were received, Father Müller thought it a grand success. It must be remembered that in 1861 people did not approach the communion rail with the same facility that we enjoy today.

All in all, Father Müller could report, at the end of 1860, that his first year at St. Michael's had been quite successful. Apparently his provincial superior Father De Dycker, was convinced of the parish's future, for on June 21, 1861, the Congregation of the Most Holy Redeemer accepted official charge of the souls of St. Michael's.

Bishop Duggan received the Redemptorists into his diocese with pleasure, for now he would have men he could send to the various communities of Germans that were mushrooming within it. The Redemptorists were given authority to preach missions and to carry on other apostolic activities within the Chicago diocese. They were not merely to confine their labors to St. Michael's

parish. How they carried out this mandate of the bishop will be seen in a later chapter.

When he first asked the Redemptorists to assist him, Bishop Duggan had requested a priest upon whose judgment he could rely in matters German. His hopes were not betrayed in Father Joseph Müller. More and more, Bishop Duggan depended upon Father Müller's counselling. An indication of his importance to Bishop Duggan, can be found in the fact that, at the synod of 1860, Father Müller is the first named among the bishop's consultors. The Redemptorist journeyed over the diocese in search of scattered and churchless German Catholics. Where national rivalry or trustee trouble sprouted, Father Müller came on the scene as the bishop's trouble-shooter.

In fact, he soon became Bishop Duggan's vica general of the Germans. This accounts for Bishop Duggan's chagrin when his trusted advisor was suddenly changed to a Redemptorist parish in Detroit. This was in 1863, and the Bishop fought the transfer with every means in his power—all to no avail.

Father Müller's superiors were not enthusiastic about his varied diocesan duties that kept him outside of his religious house. They also felt that his talent could be put to good use elsewhere. Father Müller had put St. Michael's on its feet. Now the parish could grow without him.

(To be continued)

REV. EDWARD DAY, C.S.S.R.

Book Reviews

Received for Review

- Crime in America*, edited by Herbert A. Bloch, Ph.D. Philosophical Library, New York. \$6.00.
- Gonner, Bro. Lawrence J., S.M., *The Story of the Missal*. Pio Decimo Press, St. Louis. 35c; 3 copies, \$1.00. (paperback)
- Owens, Sister M. Lilliana, S.L., Ph.D., *The Florissant Heroines*. King Publishing Co., Florissant, Mo. No price. (paperback)
- Runes, Dagobert D., *Letters to My Teacher*. Philosophical Library, N. Y. \$2.75.
- Sociology of Crime*, edited by Joseph S. Roucek. Philosophical Library, New York. \$10.00.
- Whalen, Wm. J., *Catholics On Campus*. Bruce Publishing Co., Milwaukee. \$1.25. (paperback)

Reviews

- Boykin, James H., *The Negro in North Carolina Prior to 1861*. Pageant Press, Inc., New York: 1958. Pp. 84. \$3.00.

MR. JAMES H. BOYKIN, associate professor of history at St. Augustine's College, Raleigh, North Carolina, proves the truth of the old saw, "Good things come in small packages." Using the *Colonial Records of North Carolina*, as well as several newspapers, journals and letters, Mr. Boykin, in a very few pages, shows his readers what it was like to be a Negro in North Carolina before the war between the states. His monograph is especially interesting since it studies not only the slave, but also the plight of the free Negro.

The free Negro of colonial North Carolina was a man of very few rights. Nor did the Declaration of Independence and the victory at Yorktown better his lot. Were he to die leaving his children orphans, they could be bound into servitude for life. Despite

a desperate lack of education a good number of colored people learned certain skills well. A sifting of advertisements for the capture of runaway indentured servants often shows that a master offered a higher reward for the return of a Negro servant than for a white because of the former's skill. In December, 1847, the citizens of Fayetteville sent a petition to the General Assembly of North Carolina complaining of the competition of free Negro mechanics and demanding that they be made to pay a poll tax "for the purpose of aiding to emigrate to Liberia such free Negroes as are willing to go."

North Carolina was a poor colony and state. It had few slaves, but most of them were concentrated in two wealthier counties. The white settlers resented the free Negroes who dwelt among them. North Carolina's General Assembly often voiced this resentment and fear in repressive legislation. In 1826 it passed a law forbidding free men of color from entering the state. In 1831, as a result of the Nat Turner uprising, the Assembly made it a crime to teach a slave to read and write. This law was enacted in most slaveholding states of the time.

It is interesting to note that the Quakers and the Catholics, in the few states where they resided in the South, defied the law and taught their slaves at least to read in order to learn their religion. The General Assembly denied the ballot to any free Negro in 1835. When a public school system was finally set up in North Carolina, Negroes were barred from attending. Mr. Boykin dispassionately studies this history of repressive legislation and the effect it had on the life of the Negro of North Carolina.

In a final chapter Mr. Boykin shows how the Protestant churches attempted to make Christians out of colored slaves and freemen. White slaveholders in the

early colonial period did not want their slaves to be baptized, since they feared that "a Christian slave is by law free." Nevertheless the Society for the Propagation of the Gospel in Foreign Parts did all it could to bring Protestantism to the backward areas of North Carolina, and "there was no notion of color discrimination." When Anglican missionaries sent in their reports on their pastoral functions, they made no distinction between their white, Indian or Negro parishioners.

Public education was not received with a great deal of enthusiasm in North Carolina, but when they built schools they were for white students only. A law of 1855 excluded from public classrooms any person descended from Negro ancestors to the fourth generation inclusive. However, no county could tax a free person of color for the support of the public school.

The author makes no reference to the missionary work of the Catholic Church in North Carolina. Yet he can hardly be blamed since very little work was done. The vast influx of immigrants into northern states almost monopolized the attention of the short-handed Catholic Church. At best, Bishop England of Charleston counted only five hundred Catholics in North Carolina, the northern section of his large diocese. However, a study of the bishop's diary and a perusal of the *Berichte* of the Leopoldine Foundation might add some interesting details concerning the life of Catholic Negroes, few as they were, in ante-bellum North Carolina.

No historian of the Negro people in the United States can fail to find Mr. Boykin's book useful, even necessary reading. Anyone interested in just understanding his Negro neighbor and in bettering race relations will appreciate the author's scholarly work. This reviewer looks forward to the continuation of Mr. Boykin's research in the forthcoming publication of his book on the Negro in North Carolina during the first year of the Civil War.

EDWARD DAY, C.S.S.R.,
Lic. en Sc. Hist. (Lovan.)
Oconomowoc, Wisconsin

Cross, John, *Let's Take the Hard Road!* The Cross Company, Kenosha, Wisconsin. Pp. 207. \$3.95.

Writers, publishers, in fact all media of communications today attempt to appeal, in various ways, to youth. All to often, this appeal is to the sensual, to self-esteem and to the desire for pleasure, riches and success.

In a much different vein, John Cross, in a new work, speaks earnestly to boys, especially to adolescents, pointing out the folly of following the crowd, and describing the tremendous harm that can come to body and soul by giving in to the temptations of sex and alcohol.

A man of extraordinary physique and bodily power, Mr. Cross shows boys how, by following a well-regulated program of physical exercise, joined with strict adherence to the moral law, they can find not only personal happiness but also the answer to many problems young men have to face in their daily association

with others. A boy, according to the author, who keeps his body healthy and strong and his mind clean, need have no fear of ridicule if he refuses to drink, to use the name of God in vain or to consent to illicit relations with girls. The "wise guys" and the toughs can readily be stopped short when the despised "sissy" proves beyond a doubt, by his physical power and his moral courage, that his ideals of strength and manhood are far superior. If the physical conflict should ensue, such superiority would certainly be affirmed.

The approach of the author should have a strong appeal to boys, because there is in the adolescent, especially in our day, considerable confusion. On the one hand he is drawn by the code of the gang and the pool hall, and on the other, the discipline of the home, the Church and the school which is drilled into him from infancy. Far too often the former has the greater influence, for it is typical of young people that they hold frequently to the mores of their own set, even when these are at variance with the ideals and the instruction of parents and teachers. Mr. Cross is straightforward, mincing no words, putting it on the line, pulling no punches.

In one area in the matter of physical development, there is danger, I fear, of overemphasis. The author, it is true, frequently stresses for boys the preeminence of the spiritual in their daily lives. This emphasis is certainly commendable. However, it is quite likely that his strong accent on body building, sometimes exaggerated in his approach, might prove a deterrent to some of those whom he is trying to influence. Not every boy, regardless of the amount and quality of his physical exercise, can develop the bulging muscles and the sinewy beauty he depicts in his numerous illustrations. It just wouldn't happen to some, who might then react negatively, convinced of their inevitable failure and dissatisfied with a lesser goal. Used wisely, however, this book can be a practical aid to parents, priests and teachers, and to all who are concerned with the direction of boys and young men.

In its present form, with its strong Catholic flavor and its appeal to the beauty of Catholic devotion to the Holy Eucharist, Our Blessed Mother, etc., the book is most attractive to members of the Household of the Faith. There are many, however, not of the Faith: parents, teachers, counselors, who need this kind of publication. It is especially needed at this time when the counselling of youth tends so often to the purely secular and material, even to the condoning of certain immoral practices in the public as well as the parochial school, and in the armed services.

RICHARD F. HEMMERLEIN
Le Moyne College
Syracuse, N.Y.

Contributions to the CV Library

General Library

ANTHONY B. KENKEL, *Review of Social Economy*, Vol. XVI, No. 1; Vol. XVII, Vols. 1 and 2; Vol. XVIII, Vols. 1 and 2.

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Communications concerning the Central Union should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Union
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

MR. SATTLER'S LETTER ON SCHOOL AID

M^{R.} ALBERT J. SATTLER, president of the local New York Branch, has sent to the Central Bureau copies of two letters which he prepared for the information of membership on the Federal aid to education bill pending before Congress. These letters have summarized very clearly the facts and the issues and the position taken by the Central Union. The following is a copy of the letter which was sent out on March 15:

"We supplement our recent letter to our members regarding the President's proposed National School Aid Bill. The message of the President, submitted to the Congress proposes the following:

"FIRST—\$2,298,000,000 in Federal grants for public elementary and secondary (high) schools, to be used for the construction of buildings, payment of teachers' salaries or both, at each state's discretion. The grants would be allotted over a three year period based on school attendance.

"SECOND—\$577,525,000 in grants for college scholarships, both public and private.

"THIRD—\$2,750,000,000 in loans for construction of housing and academic facilities for public and private colleges.

"We have no quarrel with the 2nd and 3rd divisions of the President's proposed legislation, which includes both private and public institutions of higher

learning; assuming that there is a need for this Federal assistance to colleges and universities and to their students and faculties, we believe it to be fair and just. It is the first part of the President's program which is manifestly unfair, unjust and discriminatory.

"Our 1959 Convention at San Francisco unanimously adopted a resolution entitled 'Discrimination against Private Schools,' in which we then maintained: 'All Americans regardless of race or creed, have or should have an equal stake in educational legislation. If any one group allows discrimination against the other, they only weaken their own moral position, and damage the fabric of American society. What is needed so long as Federal Aid is now an established fact, is at the very least, a thorough revision of the law, so that it will be free of rank injustices, and at the same time will enable all schools to continue flourishing for all Americans in the years ahead.'

"Now, what do our Episcopal Superiors tell us? Archbishop Alter of Cincinnati, on March 2nd, issued the following as the position of the National Catholic Welfare Conference Administrative Board:

1. The question of whether or not there ought to be Federal aid is a judgment to be based on objective economic facts connected with the schools of the country, and consequently Catholics are free to take a position in accordance with the facts.

2. In the event that there is Federal aid to education, we are deeply convinced that *in justice*, Catholic school children should be given the right to participate.

3. Respecting the form of participation, we hold it to be strictly within the framework of the Constitution, that long term, low-interest loans to private institutions could be part of the Federal aid program. It is proposed, therefore, that an effort be made to have an amendment to this effect attached to the bill.

4. In the event that a Federal aid program is enacted, which excludes children in private schools, these children will be the victims of discriminatory legislation. There will be no alternative but to oppose such legislation.

"Now, the principal ground for Federal aid, is to develop, to the fullest, the minds of our young people, irrespective of race or creed. Furthermore, some private, and among them Catholic schools, have received Federal funds pursuant to the National Defense Education Act of 1958 for loans for the purchase of scientific equipment; Federal funds were paid to Catholic students and are now being paid to them to attend Catholic colleges; Federal funds are available to Catholic colleges for scientific, foreign language and other facilities. Even, under the President's proposal for aid to colleges and universities, no distinction is made as to whether the institution is public or private, and yet in the first part of the President's proposal, the aid is restricted to *public* schools; the *private* schools, elementary and secondary, (most of which are Catholic) are denied assistance.

"On January 17th, His Eminence Cardinal Spellman, referring to the plan for Federal aid, drawn up by the President's task force, stated, 'It is unthinkable that any American child be denied Federal funds because his parents choose for him a God-centered education.'

"We ask you, therefore, to write to your Congressman, and United States Senators, advising them that you oppose the President's proposed Federal aid to education, unless the proposal is amended to include equal treatment for children attending private elementary and secondary schools; otherwise, the bill discriminates against students of these private schools."

District and Branch Activities

Connecticut

THERE WERE TEN members present at the spring quarterly meeting of the Connecticut Branch which was held on Sunday afternoon, March 12, 1961, at St. Joseph's school hall in Bridgeport. All the officers were present and there were representatives from the cities of Meriden, New Haven, New Britain and Waterbury.

Mr. Robert S. Jones, the president from New Britain, delivered a very forceful informal talk on "getting new members." He read a communication from Mr.

Joseph Kraus of Texas, national vice president, who has suggested the formation of a Membership Committee composed of members from each society.

It was announced by Edward Misbach, treasurer, who represented the second vice president, Francis Seifen, who was absent by reason of illness, that progress was under way in making arrangements for the 74th annual convention which is to be held on June 3 and 4. Since 1962 will mark the diamond jubilee of the State Branch it was agreed that a jubilee notice will be incorporated in the convention call.

Prior to the close of the meeting prayers were said for the recently departed souls of Edward L. Siebert, Charles J. Frey and Joseph Gunterman of Waterbury and Henry M. Wollschalger of Meriden.

New York

There were about ninety delegates and members present at the regional conference held in Rochester on February 26. The Very Rev. Joseph Berton, C.S.S.R., pastor of St. Joseph's Church, welcomed this large group of delegates from Troy, Albany, Syracuse, Utica, Buffalo and Rochester. The meeting which was opened with prayer by Rev. Francis Buechler was presided over by Wm. G. Wittman, state president.

Father Buechler spoke on "Some Problems of Modern Education," emphasizing the resolutions adopted at the Troy convention, with particular reference to the proposed Federal aid to education program.

The report of the Legislative Committee submitted by Peter J. M. Clute, chairman, was read by the recovering secretary. The initial part of this very informative report was devoted to a review and evaluation of the legislative program presented by President Kennedy to the 87th Congress.

Governor Rockefeller's annual message along with some of the enacted legislation and other legislation still pending were subjected to a thorough and searching consideration in the second part of the legislative report. It was announced that members of the State Legislative Committee encouraged favorable action on the following measures: a bill to amend the criminal code, to give courts of special sessions jurisdiction over violations relating to obscene books, articles and comic books, and indecent and immoral shows and exhibitions; a bill to amend the penal law making it a felony to place within a school or building used for religious worship or instruction any explosive substances or material; an amendment to the education law empowering a director of the motion picture censorship division or officers of a local bureau when authorized by Regents to classify as unsuitable for children, any licensed film portraying drug addiction, sexual relationship and other scenes detrimental to the proper development of children subject to compulsory education; another bill to amend the Penal Law so as to prohibit the sale of obscene and indecent prints and articles which portray depravity, criminality, unchastity or lack of virtue by a group of persons of any race, color, creed, national origin or ancestry, or any material which tends to incite hatred or ostracism of a group by exposing it to contempt, derision or obloquy, or incites breach of peace,

malicious mischief, riot, arson or murder; a bill to amend the Penal Law so as to increase both minimum and maximum penalties for the sale and distribution of obscene literature, and for the employment of minors for assistants in such violations; a bill to amend the Civil Practice Act which would authorize either party in an action for the annulment of a marriage to apply for marital conciliation services. Opposition was expressed to bills which would repeal the law passed in 1949 that allows the Board of Regents to list organizations that are subversive, and to remove the names of teachers and employees who are members of such subversive organizations.

Andrew Reschke announced that plans were under way for the national convention to be held at Syracuse, August 25 to August 30, at the Hotel Syracuse. He urged as many as possible to attend the Executive Committee meeting which is to be held on April 16.

Our national president, Mr. Richard F. Hemmerlein, discussed the forthcoming national convention. He reported that a spiritual bouquet is being sent to His Eminence Joseph Cardinal Ritter, our national Episcopal Protector, in recognition of his recent elevation to the Cardinalate. Mr. Hemmerlein also discussed the progress that has been made on the Social Action Membership program and the status of relations with affiliated societies, in particular the Commanderies of the Knights of St. John and of the Kolping Societies.

The delegates were spiritually prepared for the homeward journey with a departure service conducted by Father Buechler at the close of the meeting.

Central Bureau Mission Activities

THE GENEROSITY of the members of the Central Union enables the Central Bureau to continue to carry out a very wide range program of aid to the missions. The following list of items sent during the months of December 1960 and January 1961, is an example of the impressive volume and character of the aid which the zeal of the Central Union's membership makes possible throughout the year:

1) Seventeen cartons, containing 260 pounds of clothing items such as 339 pieces of children's wear, twenty-eight communion outfits, thirty-five quilts and blankets and twenty-five pairs of shoes. The postage for these shipments amounted to \$46.78; 2) Twenty-three cartons of pads, bandages, shirts, linens, gowns and medicines weighing 439 pounds were sent out at a postage expense of \$113.42; 3) five cartons weighing about ninety pounds provided ten sets of vestments, thirteen items such as cassocks, albs and surplices and 133 pieces of altar linens. The postage for these shipments amounted to \$27.98. Religious articles such as rosaries, medals, along with cancelled stamps, used magazines and other miscellaneous items were dispatched to the various missions at a cost of \$21.02 in postage.

In addition to the aforementioned list of materials and supplies the Central Bureau distributed the sum

of \$2,392.62 as donations and stipends to forty-two different mission stations extending from our own United States to South America, India, Africa, Europe, Hong Kong, New Guinea and the Philippines.

It can be seen from this brief outline how truly Catholic or universal both in variety and geography is the mission activity so faithfully supported by the members of the Central Union through the Central Bureau. The bread of generosity which you are casting upon the waters of the missions throughout the world is being richly returned in the form of prayers and mementos which the priests and Sisters of the mission stations assure us in their letters are being offered for you daily.

A Story of Service

III

THEN THE GREAT adventure began. Bishop Muench had no jet to bring him to Frankfurt in less than two hours as is now the case; not even the international Express to get him there in a day. He made the trip from Rome to Frankfurt riding at the head of a convoy of trucks carrying medical supplies from the Vatican for use in Germany. He was destined to make his first entry into Germany as a representative of the Holy Father, literally as an angel of mercy bringing help. While the cargo carried by the convoy was huge in terms of tons it was only a drop in the ocean when measured against the desperate need which existed on every side.

Several times along the way Bishop Muench wondered whether they would ever reach Frankfurt. Without the car pools of the U.S. Army which provided gas and repairs for the lumbering trucks, it would have been quite impossible. There were no civilian service stations or garages functioning because they had no gas to sell and no parts or tools with which to repair cars. As in a game of hop, skip and jump, the convoy managed to get from car pool to car pool, through northern Italy, through the Brenner Pass, across the western end of Austria into Bavaria and then slowly north to Frankfurt.

The experiences of the rugged trip with the convoy, sometimes amusing, sometimes harrowing and always adventurous, were quickly forgotten in the face of what Bishop Muench found upon arrival at his destination. German cities were in ruins—huge heaps of rubble quite probably covered the remains of many victims of the bombing. Though it was fifteen months since the end of hostilities only a few of the most necessary arteries of traffic through the cities had been cleared. Living quarters were scarce and former residents of the cities were assigned to whatever space was available in the villages of the countryside. No one whose house escaped the bombs or who managed to build a new one enjoyed privacy in his own home. Living space was rationed as carefully as food. In those days many in America consumed more calories at breakfast than were available for a whole day in Germany.

It is difficult to visualize the picture that confronted Bishop Muench on his arrival in Germany. Of course, the externals were obvious. Every major city except Heidelberg had been bombed in order to force Hitler to surrender. All cities and other points of strategic importance had literally been beaten into the ground. Transportation facilities were paralyzed. Even the limited amount of trackage and equipment which was in service was shabby and inadequate—broken windows replaced with cardboard, upholstery still tattered, lack of heat because of a lack of fuel, etc. Sanitary facilities were only partly restored and totally inadequate. The water supply was limited and often contaminated.

These things were quite obvious to even a casual observer. Other physical facts were not so readily noticed, but were equally appalling. Communications were primitive. The telegraph and postal systems which had been famous for efficiency now were simply one long series of disappointments. To place a long distance phone call was to invite frustration; to mail a letter a supreme act of hope!

There were even more under the surface. Fifteen months previously the war ended as the Allies had demanded, with unconditional surrender. This meant that over night Germany turned into a political vacuum. National Socialism had been a totalitarian system as complete, as efficient, as all-pervasive as any known to modern history. Only Russian Communism can compare with it. That system reached into every area of national existence. It extended from the Reich's Chancellery in Berlin to every obscure village throughout the land. It dominated the military policy on every level, transportation, communications, education, and a myriad of regulatory agencies. Nothing except the Church had escaped complete domination by Hitler's system.

With the defeat of Hitler this elaborate structure crashed. Suddenly there was no government on any level. There was no policeman, no postman, no telephone operator, because they all had been forced into the pattern of Hitler's plan. And in the policy established by the Allies no former member of the Nazi party could continue in his position, regardless of how important or how obscure that had been.

The army of occupation found itself running the railroads, the postal system, the telegraph. They were functioning as police, in the place of village burgo-meisters, as school boards, and in many other posts of routine administration. Slowly and painfully the process of rebuilding a nation from the ground up according to a more democratic pattern was undertaken.

Underneath it all there was the most serious problem—the problem of a great nation broken in spirit and disillusioned by the ruin which fanatical leaders had brought upon it. The physical destruction inflicted upon the country and the shattering of morale inevitably brought on a widespread disregard of the moral law. Hunger, misfortune and tragedy were a pretext in only too many instances for a callous and cynical attitude towards life. The young people who had been formed in the mould of Hitler youth groups were a lost generation. More than any others, they

were disillusioned. Every ideal which Nazism had formed in them crashed with Hitler's death. To reclaim that generation was a great challenge upon which the future of Germany in a large measure depended.

But, depressed as Bishop Muench was by the sight of the misery, destruction, and confusion, he had no time to waste on bewailing the situation. There was work to be done. His was a complicated assignment since he had been called upon to serve in various capacities.

His primary task was to function as "Apostolic Visitor." Just what that implied and how pleased Pius XII was with the manner in which Bishop Muench discharged the mission was made clear some months later. The Holy Father wrote as follows to the German bishops on January 18, 1947:

"Our decision to send a special Apostolic Visitor to Germany, as well as the choice of the person fitted for this work, was determined by the conviction that the lack of a clear view of the first postwar years and of the real and juridical complications springing from it would lead to a situation in the religious field in which the presence of a farsighted representative of the Holy See, standing aside and above the controversies of the day, would be conducive to the general good.

"With satisfaction we learn from your letters that the office itself as well as the person charged with it, and no less the manner in which he has conducted its affairs, have met with your undivided acclaim and esteemed approval.

"Furthermore, We know with what warm devotion and generous-hearted love the Apostolic Visitor, designated by Us, follows the call to go to Germany. We know, too, with what zealous, objective, and benevolent impartiality he strives to enter into the purpose and duties of his important but also grave and at times thorny mission and labors to rise to the hopes which Holy Mother Church and the Church of Germany place on his endeavors."

It was a delicate mission. Bishop Muench approached the task with a sympathetic perception of the tragic situation in which the Church in Germany found itself. And the bishops of that unhappy country received him with a graciousness and understanding which removed all danger of suspicion or pettiness in even the most trying circumstances. He was to spend months travelling under most annoying restrictions and in dilapidated facilities to get a first look at Germany as the Holy Father had directed. Often he was the guest of a bishop who offered him hospitality in a small apartment because the diocesan offices and episcopal residence were bombed out. More than once during that first winter he slept in rooms that were unheated and celebrated Mass in churches that were partly in ruins. His journeys into every section of Western Germany—the Russians would not allow him to enter the Eastern Zone—involved great physical hardship and took much time. For that reason it was not till February 1947 that Bishop Muench returned to Rome to make his report.

(To be continued)

Sacerdotal Silver Jubilee

REV. ANTONY S. FERNANDO who is a missionary stationed at the Cathedral, Tuticorin, So. India, will celebrate the twenty-fifth anniversary of his priesthood on April 19, 1961. Father Fernando in a letter to the Central Bureau has asked the members of the Central Union to join him in thanking God and the Blessed Mother for all the favors and graces that have been showered on him during these last twenty-five years.

Father Fernando has expressed his appreciation to us in these kind words: "Thanks to the Central Bureau and all my American friends I was able to do so much in the missions. I am glad that in so many churches in the USA Thanksgiving High Masses are arranged on that day. Even at St. Louis on April 16 at 10:30 A.M. a Thanksgiving High Mass will be offered at St. John the Baptist Church. Please pray for me."

Father Fernando visited the Central Bureau in 1958 when he was on an extended tour of the United States. We heartily recommend him and his priestly work in India to your prayerful intentions.

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C.V.

Address: Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri

Donations to the Central Bureau

Previously Reported: \$2,750.80; Mrs. John K. Baier, Pa., \$2; Blewer & Glynn Co., Mo., \$10; Joseph A. Glynn, Mo., \$2; CU of Kansas, \$147.28; Frank E. Popp, N. Y., \$2; Mrs. Henry P. Franz, Ill., \$2.50; Charles L. Batzinger, N. Y., \$1; CB Foundation Fund, Int. Div., Inc., \$4,700.93; J. Huether, N. Y., \$2; Total to and including March 14, 1961, \$7,620.51.

Chaplain's Aid

Previously Reported: \$122.76; CU of Kansas, \$110.47; St. Francis de Sales Ben. Soc., Mo., \$2.50; St. Louis Dist. League, CU of Mo., \$7.65; Total to and including March 14, 1961, \$243.38.

Donation for Microfilming

Previous Contribution to June 30, 1960, \$1,235.00. Previous Current Contribution fiscal year, \$585.26; Mrs. Joseph Wissing, Cal., \$5; St. Boniface Altar Soc., Cal., \$10; NCWU Tex. Br., \$25; CWU of N. Y., Inc., \$25; Christian Mothers, Mo., \$25; Miss B. C. Hemmer, N. Y., \$5; Total Current Fiscal Year Contribution up to March 14, 1961, \$680.26.

St. Elizabeth Day Nursery

Previously Reported: \$30,229.66; From Children Attending, \$1,136.50; Int. Div., Inc., \$51.25; United Fund,

Every Reader Get A Reader

YOU WILL OBSERVE that this issue contains a card which can be used to send in for a subscription to *SJR*. We have also adopted a slogan "Every reader get a reader" which we hope will capture your attention. Since the best boosters for *SJR* are its readers it seems fitting to call on them to lead the way in building up our circulation.

As readers of *SJR* and members of the Central Union interested in Catholic Social Action, you have a fine opportunity to express that interest through bringing this official publication of the C.U.'s program of Catholic Action to the attention of your friends and associates. So make it a point, after reading this April issue, to turn it over to someone whom you consider might be a prospective *SJR* subscriber.

We received several letters from new subscribers who have said in effect: "We would have subscribed long ago if we had only known about this fine publication." You are in the best position to spread the news and help us find the many more potential readers who are only waiting to know about the existence of *SJR* in order to become subscribers. If "every reader would get a reader" then *SJR* would have the kind of circulation which we are convinced our readers believe it deserves.

\$2,196.26; U. S. Milk Program, \$36.96; Total to and including March 14, 1961, \$33,650.63.

Catholic Missions

Previously Reported: \$5,231.52; Mrs. H. W. Clever, Mo., \$4; Mr. and Mrs. Steve Re, Cal., \$500; St. Louis Co. Dist. League, \$6; August Springob, Wis., \$20; Mrs. T. J. Morrissey, N. Y., \$5; Mrs. C. A. Wollschlager, Conn., \$15; John A. Graser, N. Y., \$1; August Springob, Wis., \$10; Mrs. M. Chapo, Mo., \$5; CWU of N. Y., Inc., \$35; St. Joan of Arc, D. of Mary, Mo., \$2; N.N. Mission Fund, \$28.75; Miss L. Osterman, Tex., \$28.75; Miss K. Curran, Mich., \$1; Charles L. Batzinger, N. Y., \$10; Mrs. Marie Bayer, Pa., \$1; Miss A. Ryan, N. Y., \$5; Mrs. H. B. Seiter, N. Y., \$5; St. Louis & St. L. Co. Dist. League NCWU, Mo., \$28.91; Lydia Freymuth, Mo., \$4; Total to and including March 14, 1961, \$5,946.93.

Christmas Appeal

Previously Reported: \$4,135.69; St. Ann's Mission of Ost, Kans., \$100; Rt. Rev. J. Bremerich, Mo., \$10; Rev. G. M. Kalb, N. Y., \$10; Rev. M. P. O'Sullivan, Cal., \$5; John J. Baumgartner, Wis., \$5; Altar Soc. Westphalia, Tex., \$10; CWU St. Ann's Br., Pa., \$5; St. Elizabeth Ben. Soc., Tex., \$5; A. W. Rudolph, Pa., \$2; John Fischl, Pa., \$2; CWU St. Benedict Parish, Pa., \$5; St. El. Aux. No. 93, K. of St. G., N. Y., \$10; CCU of A. N. Y. Br., \$25; Mrs. Agnes Steinke, Mo., \$2; Mr. and Mrs. P. Baracani, Ill., \$2; CU of Mo., \$10; Peter Mohr, Kans., \$10; St. Nicholas Br. No. 1, Tex., \$5; St. Mary's Institute, Mo., \$2; St. Ann's Sod. of St. Liborius Church, Mo., \$10; Margaret Vallo, Ill., \$2; St. Jos. Soc. of St. Mary's Church, Wis., \$10; Catholic K. of St. G. Br. 12, Pa., \$10; Mrs. V. Frintrup, Mo., \$5; CCU of A. Brooklyn Br., \$10; St. Louis & St. Louis Co. Dist. League, CU, \$25; Jos. Willmering, Mo., \$4; Pgh. Dist. CWU, Pa., \$5; St. Elizabeth Guild, N. Y., \$10; Total to and including March 14, 1961, \$4,327.69.